

HISTORY
OF THE
KREUTZ CREEK CHARGE
OF THE
REFORMED CHURCH

REV. WALTER E. GARRETT, A. B.

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REV. WALTER E. GARRETT
Pastor since November 1, 1920

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OF THE

REFORMED CHURCH

BY

REV. WALTER E. GARRETT, A. B.

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KREUTZ CREEK CHARGE

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THIS HISTORY
IS AFFECTIONATELY DEDICATED
TO THE
LINEAL AND SPIRITUAL DESCENDANTS
OF THE
HEROIC AND FAITHFUL REFORMED PIONEERS
OF THE
KREUTZ CREEK AND CANADOCHY VALLEYS
YORK COUNTY, PENNSYLVANIA

PREFACE

The interesting history of the Kreutz Creek Charge of the Reformed Church attracted the attention of the Author, upon his arrival in this field, as Pastor, four years ago. He began to acquaint himself with the facts and then to search for the original evidence. The history, as far as practicable, is told in terms of the original and the reference given. The facts were gathered for publication in *The News*, our monthly parish paper, with no thought of further use. But as our material increased, far beyond any hope of publishing it thus, except through the course of many years, the idea dawned of preserving these important facts in more permanent form. This conclusion was confirmed by the advice of numerous friends and members of the Charge. For two years the process of gathering has continued, but it has been a labor of love. This book is then the result of these labors.

Acknowledgments are due, first of all, to Dr. William J. Hinke, of Auburn Seminary, Auburn, New York, for furnishing a number of the most interesting documents and translating them, as the call to Lischy and the 1764 Constitution of Canadochly Church; also for reading and correcting the manuscript covering the Colonial period. The following also should receive acknowledgments: Edward S. Ilgenfritz, a member of Locust Grove congregation, for the photographs, duly acknowledged as they occur in the book; the Stated Clerks, Revs. W. Sherman Kerschner and Oliver S. Hartman, for co-operation in securing data from the Minutes of Zion's Classis; Gibson Strickler, for the loan of the enabling act to sell the Kreutz Creek land and the survey of 1810; those

members who loaned photographs of the former pastors; the Otterbein Press, for the use of the Otterbein cut; the Lutheran Church, through its pastor, for the use of its records and the permission to photograph the Canadochly Communion set.

We desire to name the following as patrons who made contributions to the cost of cuts, etc.: Reuben A. Paules, Romanus T. Paulus, Mrs. Sarah J. Leiphart, Allen C. Wiest, Esq., John L. Gerber, Judge Nevin M. Wanner, York, Pa.; Charles P. Rice, William J. Kuntz, F. Gibson Strickler, Miss Ellen Sultzbach, Miss Sallie Wilson, Frederick Roth, William Frey, Hellam, Pa.; Maurice L. Wehler, Aurora, Ill.; Miss Annie M. Neff, Mrs. Linda M. Allen, McConnellstown, Pa.; Reuben Hoover, Grafton, Pa.; Mrs. E. Garver Williams, Tiffin, Ohio; Rev. William A. Korn, Ph. D., Lancaster, Pa.; William F. Sheely, New Oxford, Pa.; J. Melville Whittock, Hummelstown, Pa. (Pastor's College *Chum and Classmate*); Moses Leiphart, of the Canadochly Church.

The following abbreviations are used in the references of this book: "The Minutes of Zion's Classis" are indicated thus (I, 315), meaning Volume I, page 315; Dr. Good's "History of the United States" (Good's U. S.); Dr. Dubbs' "History of the Reformed Church in Pennsylvania" (Dubbs); Dr. Hinke's "Minutes and Letters of the Coetus of Pennsylvania, 1734-1792" (Coetus); Dr. Hinke's "Life and Letters of the Reverend John Philip Boehm" (Boehm); Harbaugh's "The Fathers of the Reformed Church" (Harbaugh, II, 310, or Heisler, V. 36).

We wish to express our appreciation of the information and books contributed by the members and friends; of the kindly interest and co-operation of the whole Charge; of the zeal and unanimity of the Joint Consistory of the Charge,

in fostering this work and assuming the finances of the undertaking at the last annual meeting held in Locust Grove Church, April 25, 1924.

We gladly make this contribution to the history of the Reformed Church in the United States by developing the small portion of our own Kreutz Creek Charge. May this 200th Anniversary of our beloved Zion see many other historical contributions.

THE AUTHOR.

Hellam, Pa., June 12, 1924.



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HISTORY OF KREUTZ CREEK REFORMED CHARGE

CHAPTER I EARLY SETTLEMENTS

The first settlements in York County were made on the Kreutz Creek and at "Digge's Choice," now Hanover. Even before the erection of Lancaster County, in 1729, of which York County was a part, some adventurers settled on the west side of the Susquehanna River, in what is now York County. But these were the "Maryland Intruders," who later came under the lead of the notorious Colonel Thomas Cresap. At the request of the Indians, they were removed in 1728, by the order of the Deputy Governor and Council. These were not the ancestors of our Reformed and Lutheran people in Kreutz Creek and Canadochly Valleys. In the spring of the year 1729, our ancestors settled in the Kreutz Creek Valley. In his "History of York County," published in York, 1834, on page 23, the author, A. J. Glossbrenner, describes this settlement as follows:

"In the spring of 1729, John and James Hendricks, under the authority of government, made the first authorized settlements in what is now called York County. They occupied the ground from which some families of squatters had been removed, somewhere about the bank of Kreutz Creek. They were soon followed by other families, who settled at a distance of about ten or twelve miles west and southwest of them.

"The earliest settlers were English—these were, however, soon succeeded by vast numbers of German emigrants . . . Most of the German emigrants settled in the neighborhood of Kreutz Creek,

while the English located themselves in the neighborhood of the Pigeon Hills. In the whole of what was called 'Kreutz Creek Settlement' (if we except Wrightsville) there was but one English family, that of William Morgan (Page 24)."

"The first dwelling houses of the earliest settlers were of wood; and for some years no other material was used in the construction. But about the year 1734, John and Martin Schultz each built a stone dwelling house on Kreutz Creek and in a few years the example was numerously followed (Page 26)."

John's house is still in a fine state of preservation and is owned and occupied by Mr. Emanuel Landis, about a half mile south of Lincoln Highway at Stony Run. A tablet is in the gable end of the house containing the following inscription: "17ANO34 - HABICH - JOHANE SCHVLTZ - VND CRISTINA - SEINE - E - FRAV - DIESES - HAVS - BAVT;" which is translated thus: "In the year 1734, John Schultz and his wife, Christina, built this house." The first mill in York County was built on Kreutz Creek about 1735 (see History of the Spengler Families, Page 255). This mill, or rather its successor, built in 1878, is known as Dietz's Mill, and is located about two miles west of Wrightsville. The old mill was partially destroyed by fire in 1897, and was finally torn down in the first decade of the 20th century. The foundations of this old mill are still to be seen in the rear of the present Dietz's Mill.

It is very interesting to know how our German ancestors looked and lived. We therefore shall continue the quotation from Glossbrenner on this point:

"The early inhabitants of the Kreutz Creek region were clothed, for some years, altogether in tow cloth, as wool was an article not to be obtained. Their dress was simple, consisting of a shirt, trousers, and a frock (blouse). During the heat of summer, a shirt and trousers of tow formed the only raiment of the inhabi-

tants. In the fall, the tow frock was superadded. When the cold of winter was before the door, and Boreas came rushing from the north, the dress was adapted to the season by increasing the number of frocks, so that in the coldest part of winter some of the sturdy settlers were wrapt in four, five and even more frocks, which were bound closely about their loins, usually with a string of the same material as the garments. But man ever progresses; and when sheep were introduced, a mixture of tow and wool was considered an article of luxury. But tow was shortly afterward succeeded by cotton and then linseywoolsey was a piece of the wildest extravagance (Page 25)."

"For some time after these early settlements were made there was neither shoemaker nor tanner in any part of what is now York County. A supply of shoes for family use was annually obtained from Philadelphia; itinerant cobblers, traveling from one farmhouse to another, earned a livelihood by mending shoes. These cobblers carried with them such a quantity of leather as they thought would be wanted in the district of their temporary visit. The first settled and established shoemaker in the county was Samuel Landys, who had his shop somewhere on Kreutz Creek. The first, and for a long time, the only tailor was Valentine Heyer, who made cloathes for men and women. The first blacksmith was Peter Gardner. The first schoolmaster was known by no other name than that of 'Der Dicke Schulmeister' (Page 26)."

CHAPTER II

KREUTZ CREEK CHARGE

The Kreutz Creek Charge of the Reformed Church in the United States is partly located in the valley of Kreutz Creek, York County, Pennsylvania. It is now composed of the following congregations: Kreutz Creek, or Trinity, Hellam, organized 1745; Canadochly, organized 1753; and Locust Grove, organized by Rev. Reuben Rahauser, in 1874. Kreutz Creek and Canadochly congregations, therefore, go back to the Colonial days; and more, they have contributed their quota to the history of those stirring times. For every church was the center of a group of loyal patriots, who put the cause of liberty above all else. They were encouraged and urged to assume their share of sacrifice, labor and glory, by their faithful and usually well-informed and courageous pastors, who in many cases were imprisoned for their patriotic utterances. For the pastors of that day did not hesitate to identify the progress of the Kingdom of God with the success of the Colonists. It will be of more than passing interest to trace the part played by the ancestors of the people now living in the Kreutz Creek and Canadochly Valleys, not only through the trying times of the Colonial period, but through all the changing scenes and fortunes on down to the present time.

The congregations at Kreutz Creek and Canadochly were closely identified with the history of the York Congregation. The pastor of York served these two congregations for nearly a century. They are located near York; Kreutz Creek being seven miles east on the Wrightsville Pike, or Lincoln

Highway, and a quarter of a mile west of the town of Hellam; and Canadochly being nine miles east of York on the East Prospect Road. Some of the ministers walked the entire distance frequently; others rode on horse-back or by carriage, often coming to the Charge on Saturday afternoon or evening and staying over night among their members. The name of the Charge is taken from the name of the Creek flowing through the valley of the same name. It is derived from the name given to the union of two streams which formed a cross, or "kreuz," as the Germans called it, hence the name of Kreutz Creek, which is now applied to the whole valley from York to Wrightsville.

The first mention of the Charge is made by Michael Schlatter, who organized the scattered congregations of the Reformed Church, forty-six of which he visited, into sixteen charges. He visited York, May 10, 1747, and organized a charge, which in his report, later to the Synods of Holland, dated Amsterdam, June 25th, 1751, he names as the sixth in his list and is made up of the following: "Yorktown, Kreutz Creek, Conewago, and Bermudian." And he further adds, "In these Rev. Jacob Lischy is laboring with success since 1749 (Schlatter's Life and Travels, by Harbaugh, Pages 155, 203)."

Kreutz Creek Charge was variously constituted at different times through her long history. We are not able to trace all these reconstructions, but from 1820 on we have a reasonably clear record of them. At that time Zion's Classis was organized. We have the original records of Classis unbroken down to the present. From this source we can secure the desired information. The Minutes of Synod also give a detailed list of the congregations, under a given pastorate. In fact, Synod's records, in most cases in the early

quarter of the nineteenth century, give more details than do the Minutes of Classis. We are indebted to the painstaking care of Dr. William A. Korn, a former pastor of Kreutz Creek Charge, for this interesting information who sent us the complete data, in the Synodical Minutes, covering this point:

Rev. Ziegler reports eight congregations from 1837-1853. These are not listed in the reports to Classis and Synod as a rule. Usually it is recorded in this form, "Kreutz Creek, Wolf's, etc." But in two years in the Synodical minutes, the eight congregations are given as follows: "Kreutz Creek, Canondogala, Dober, Wolff's, Pigeonhill, Wheler's (which is likely Holtzschwamm), Quickel's, Huber's (1838)." But in the list for 1840, Straher's takes the place of Dober (Dover). Then in 1849 appears "Salem," in the incomplete list of eight, thus: "Kreutz Creek, Salem, Canadogly, etc." Another strange fact is that in this same year (1849), Rev. W. A. Good, of York, is pastor also of "Salem." In the Classical minutes of 1847, Rev. Ziegler reports nine, and it may be that "Salem" is the ninth, although not mentioned in that report. From 1855-59, Rev. Ziegler has six congregations and in 1860 he has five.

In 1846, the re-construction of charges, claimed the attention of Classis. Accordingly, Rev. Ziegler was requested to resign the Holtzschwamm congregation (I, 410), in order to form the Berlin Charge. The same action was taken in relation to Rev. J. Sechler and the Abbottstown congregation. The Berlin Charge was to be composed of Holtzschwamm, Abbottstown, Berlin, Oxford and Hampton. This action was taken, June 8, 1846 (I, 419).

At the meeting of the Classis in Abbottstown, 1847, the committee on Pastoral Charges suggested "that Kreutz Creek Charge consist of Kreutz Creek, Condogly, Straher's, Quickel's, Wolf's." But Holtzschwamm was unwilling to give up their beloved pastor and petitioned Classis to allow him to remain in the former relation. Classis took the fol-

lowing action, which shows the esteem in which Rev. Ziegler was held:

“Whereas, The Holtzschwamm congregation has been under the care of Bro. Ziegler for many years and raised from comparative obscurity to a large and flourishing congregation by his ministry, and,

“Whereas, The members of this Congregation are unanimously unwilling to relinquish the service of their old pastor, and

“Whereas, It would be transcending the rightful authority of this Classis over a congregation contrary to the unanimous will of its members, therefore,

“I. Resolved, That this Classis extend fifty dollars missionary aid to the Berlin Charge for the present year.”

“II. Resolved, That the action of the meeting of Classis in Mechanicsburg in reference to the Holtzschwamm congregation be rescinded, and that it be restored to its former relation.”

“III. Resolved, That inasmuch as the call extended to Brother Gutelius by the Berlin Charge is regular, it be, in case he accepts it, confirmed. Respectfully submitted, A. Kreamer, Chairman (I, 439).”

At Bloomfield, June 16, 1848, Rev. Ziegler was requested to supply Holtzschwamm, “for the present.” At Dillsburg, May 13, 1850, the movement to divide Zion’s Classis was inaugurated, but it went over to the next year for a favorable decision.

“Resolved, That Synod be respectfully requested to divide the Classis into two distinct Classes, making the Conewago Mountains the dividing line; the charges north of this line to be called the Carlisle Classis and the charges south of this line to constitute the Classis of Zion (II, 61).”

Mt. ZION CONGREGATION

At an adjourned meeting of Classis, held at Trundle Springs Church, June 21, 1852, it was reported that Mt. Zion Congregation had been organized. The records says:

Rev. Vandersloot "has organized a congregation 4½ miles northeast of York, to be called Mount Zion's Church. After the organization, the congregation held an election for Pastor, which resulted in the choice of the Rev. F. W. Vandersloot . . . The commissioners present requested Classis in the name of the congregation to confirm the action and constitute Mount Zion's Church a part of the Windsor Charge."

After mature deliberation Classis passed the following action:

"Resolved, That, inasmuch as there is no regular report before us from the Committee appointed by Classis at its late annual meeting to effect said organization, the commissioners' request cannot be granted (II, 125)."

Accordingly, the next year (II, 141), at the annual meeting at Hanover, May 20, 1853, Rev. S. Gutelius, the only member of the Committee appointed by Classis for this purpose who was present, reported that Mt. Zion congregation had been organized April 29, 1853; and that the new Congregation had elected Rev. Vandersloot as its pastor (II, 142, 3). This action was confirmed by Classis and Mt. Zion Congregation was attached to the Windsor Charge.

The following persons are named in the minutes of Classis as entering into the organization; Michael Dietz and wife, Nancy; Daniel Byert, Adam Docherty and his wife, Lillian; Zacharias Spangler, George Corm, Daniel Corm, Henry Corm, Henry Picken and wife, Catharine; Zacharias Miller and wife, Catharine. The first consistory, elected at the time of the organization, consisted of: Elder, Daniel Byert; deacon, William Spangler.

At the annual meeting of Classis, at Newport, May 11, 1860, "Mt. Zion became a part of Rev. Bossler's charge (II, 393)," which was later the Liverpool charge. Still later, the Congregation became a part of Trinity Charge, which was organized May 13, 1867, at the annual meeting of Classis (III, 202), and was composed of Quickel's, Hoover's, and

New Salem, of the Liverpool Charge; and Ziegler's, of the Windsor Charge. This relation continued until May 30, 1882, when a petition to unite with the Kreutz Creek Charge was granted. This matter had been brought up at a special meeting, March 15, 1882 (IV, 481), but was tabled until the annual meeting. At that meeting Mt. Zion was attached to the Kreutz Creek Charge (IV, 516) on its own request and Hoover's was supplied by Dr. Wanner. This action was taken when Dr. Aaron Wanner was called to the pastorate of Kreutz Creek Charge. He had been the supply of Mt. Zion since 1870.

Somewhat later Hoover's was made a part of Trinity Charge. Mt. Zion was incorporated September 9, 1867 (see Book T, page 422). This is recorded in Vol. VI, page 369, Minutes of Zion's Classis. Rev. Edwin M. Sando was installed as pastor of Kreutz Creek Charge for the second time, in Mt. Zion Church, September 7, 1913, by a committee consisting of Revs. E. F. Wiest, D.D., George S. Sorber, D.D., and J. Kern McKee. At an adjourned special meeting of Classis, held in Heidelberg Church, York, January 5, 1915, Mt. Zion was detached from Kreutz Creek Charge and added to the New Salem Charge, with Quickel's and Starview Congregations, the charge to be known as the Mt. Zion Charge, the Rev. John J. Stauffer continuing as pastor (VIII, 77, 78). Rev. Stauffer resigned March 27, 1920, to take effect May 1. Rev. Clark W. Heller was received from Gettysburg Classis February 10, 1921. He was installed as pastor of Mt. Zion Charge in Paradise Church (Jacobus), March 6, 1921, and has been pastor of the charge ever since. The committee in charge of the service consisted of Revs. S. H. Stein and J. J. Stauffer.

At the annual meeting of Classis at Churchtown, Cum-

berland County (II, 102), the York (German) Charge was formed and a call from it to Rev. David Bossler was confirmed, May 16, 1852. This Charge had, as its nucleus, the German section of the old York congregation. By the next year, May 20, 1853, Rev. Ziegler requested that the pastoral relation existing between him and Quickel's and Hoover's congregations be dissolved and that they become part of the York (German) Charge (II, 147). This was done and Emmanuel's Church, Freysville, was also added to the York (German) Charge (II, 155). By this action of Classis Kreutz Creek Charge gave up two of its congregations and, as stated above, "from 1855-59 Rev. Ziegler has six congregations."

At the annual meeting of Classis, May 11, 1861, at Jefferson, Rev. Ziegler, who had supplied the York (German) Church, following Rev. Bossler's resignation, was extended a call by that congregation (II, 418). The request is also made to "add several congregations to the same with a view of forming a charge." Classis confirmed this call and granted the request to form the new charge, to be known as the York (German) Charge. After three years of delay on account of Elder Israel Laucks' appeal, finally May 6, 1864, the new charge was constituted of York (German) Church, Kreutz Creek and Canadochly congregations. This arrangement continued until May 16, 1873, when Dr. Ziegler requested that, owing to old age, he be relieved of Kreutz Creek and Canadochly congregations. Final action, owing to some irregularity, was deferred until the Re-construction Committee, to whom was given power to act, met and re-constituted Kreutz Creek Charge, August 6, 1873 (IV, 43, 76, 89, 108). Thus was ended a pastorate over these two congregations which had continued unbroken since 1830; and

thus, the name of the old historic Kreutz Creek Charge was again placed on the roll of Zion's Classis, after a disappearance of twelve years (cf. II, 426). Dr. Ziegler retained the York (German) Church, or as it is henceforth known, Zion's congregation (IV, 146), until he resigned, June 12, 1875. Rev. Reuben Rahausler became pastor of the Kreutz Creek Charge, November 27, 1873.

The newly constituted charge was weak and several ineffectual efforts were made to add other congregations to strengthen it (IV, 108). By the next year, May 18, 1874, the Re-construction Committee has detached Emmanuel's congregation (Freysville) from the Dallastown Charge and connected it with the Kreutz Creek Charge (IV, 116). When Red Lion congregation was about to be organized, by its own petition to Classis, seconded by the petition of the Freysville Church, it became part of Kreutz Creek Charge (V, 179), March 10, 1890. This relation continued until May 2, 1893, when St. John's and Emmanuel's congregations were detached to strengthen Mt. Pleasant Charge (V, 262).

Locust Grove Church became a part of Kreutz Creek Charge soon after its organization at the meeting of Classis, May 18, 1874 (IV, 110). Then on its own request Classis made it a part of Mt. Pleasant Charge, May 21, 1880. But this relation continued only for four years, when it was again, by its own request, separated, June 9, 1884, from Mt. Pleasant Charge. For two years, 1884-86, it was supplied by Dr. A. Wanner, the pastor of Kreutz Creek Charge. From 1887-97 a period of decline set in and the name of Locust Grove disappears from the roll of Classis, there being at one time only two members to be found, Mr. and Mrs. John Landis. But in 1897, Rev. Gideon P. Fisher re-organized it, and became the supply-pastor. Locust Grove was supplied

by each succeeding pastor until May 6, 1912, when, by action of Classis, it became a regular part of Kreutz Creek Charge and has so continued down to the present time.

This is a brief sketch of the various changes and reconstruction which the old Kreutz Creek Charge has undergone during the past century.

NOTES

Kreutz Creek Charge entertained Zion's Classis a number of times as is shown by the following:

In the Kreutz Creek Church, May 13, 1887; May 3, 1898, when Rev. G. P. Fisher, the pastor, was elected President.

In Trinity Church, Hellam, May 8, 1905, when the Pastor, Dr. Wm. A. Korn, was elected President; May 10, 1915.

In Mount Zion Church, May 8, 1891.

In Canadoehly Church, May 18, 1883; at this meeting the newly-elected Missionary, Rev. J. P. Moore, appeared and was invited to address Classis on the subject of "Foreign Missions. This he did in a few appropriate remarks (IV, 533)." A committee, consisting of Revs. J. O. Miller, D.D., A. Wanner, D.D., and Elder Emanuel Borshing presented resolutions, commending the sacred cause of missions to the people (IV, 542).

April 20, 1907—Concrete walk to be laid at Parsonage; papering done and water to be put in house.

May 7, 1906—Deed to Parsonage to be recorded and kept in Parsonage. Now kept in vault in Hellam Bank in safety-box.

August 26, 1911—Decided to sell parsonage lot in rear of properties of Henry and Charles Campbell.

April 27, 1912—Locust Grove to be added to Kreutz Creek Charge.

April 26, 1915—Each congregation to have representation at Classis for but one term.

April 26, 1918—Quarterly Communion to be recommended to each congregation.

Following served as secretaries of Joint Consistory: Moses Leiphart (1901-07); W. C. Blessing (1908-10); J. C. Miller (1911-12); W. C. Blessing (1913-15); E. D. Kaltreider (1916-17); W. C. Blessing (1918-19); J. K. Leber (1919 to present).

CHAPTER III

1. KREUTZ CREEK (UNION) CHURCH

This is one of the oldest churches west of the Susquehanna. "During the time of the early German settlement, west of the Susquehanna, the Lutheran and German Reformed people of this community worshipped with the settlers near the Codorus, so that it is entirely probable that the first religious services by the Germans west of the river, were conducted in this valley until 1741, when the town of York was founded (Prowell's History of York County, Vol. I, Page 987b)."

Kreutz Creek Reformed Church was organized before 1745. In that year Rev. Jacob Lischy, the Reformed pioneer and missionary, visited Kreutz Creek and found that there was an organization in existence prior to his arrival among the Reformed people of Kreutz Creek. The York congregation goes back to 1742 for its beginnings and sometime between that date and 1745, Kreutz Creek was organized.

This fact is proved by the old records, access to which has been made possible through the kindness of Professor William J. Hinke, of Auburn Seminary, Auburn, New York. He is a close student of Reformed Church History and is specializing on the churches of the Colonial period. He has kindly translated those portions bearing on our Kreutz Creek Church, and thus we are enabled to present facts which have never been published before.

From these records, which include Lischy's and Rauch's private diaries and Lischy's church records, and which are found in the Bethlehem Archives, we quote the following:

March 20, 1745—"On the 20th he (George Schwob) and his whole family rode with me to Martin Schultz, not far from the Susquehanna, where very many people had assembled. I preached in the school-house with a happy, but impoverished heart, from Isaiah 53, regarding the work of the Saviour."

May 23, 1745—"The 23rd of May we rode to the town of York, where a large number of people had assembled. The elders and deacons received us (Rauch and Lischy) very kindly . . . After I had eaten a little at noon, we rode to Martin Schultz, on the Creutz Creek, where I preached in the afternoon at three o'clock. I baptized two children and afterwards spoke with the elders and principal men. Stayed over night at Schultz's."

May 25, 1745—Lischy describes at length how his call was written by John George Schwob. Dr. Hinke thus sums up the events: "On the following day a long conference was held about a call to be extended to Lischy and a preparatory service for communion was held. On the 26th, the communion was held in church, which was packed full of people, with many standing outside. At this service Lischy read the call which had been made out to him and asked whether there were any objections by anybody, but they were all satisfied. Then he administered communion to 150 people. (This call to Lischy is still preserved in the archives at Bethlehem, see copy of it under Lischy's biography, page 126.) On the same day an agreement was made by the Reformed people at York, signed by 66 members, in which they pledged themselves to accept Lischy as their pastor, 'as long as he shall be true to the Gospel, the principles of the Reformed religion and the Heidelberg catechism.' (There is a copy of this agreement in Lischy's private record, now at Lancaster. Quoted from letter to Author, September 3, 1923.)

May 26, 1745—In his private church record, Lischy records the first baptisms (all three children) at Creutz Creek, as follows: Maria Elizabeth Stern, Anna Maria Bayer, and John George Amen.

August 25, 1745—"We rode to York. Very many people assembled. I felt poor and miserable. I preached from the Gospel (of the Sunday) and found open ears and hearts. In the afternoon I preached at Creutz Creek from the Epistle. Several fainting

spells came over me, so that I was forced to close the sermon. The school master read the baptismal formula, and I baptised with difficulty three children."

August 27, 1745—"I spoke with Adam Luckenbach (the school master) and told him what the brethren (at Bethlehem) wanted him to do . . . The Reformed trustees (Vorsteher) concluded that the newly-built parsonage should be ready in three weeks and then I should move into it, which I had to promise to do."

These quotations show conclusively that there was an organization at Kreutz Creek, in 1745, because reference is made to "elders" and because a call was regularly extended to Lischy, dated, May 24, 1745. They also show that a school-house was standing there in 1745, and that there was a regular school-teacher, or assistant to the pastor there whose name is Adam Luckenbach.

John Adam Luckenbach, the first Reformed school-teacher at Kreutz Creek, was born in 1713, at Winckelbach, near Hachenburg, in Nassau. He died in 1785, and is buried at Bethlehem (See Penn'a. German Proceedings, Vol. XXI, p. 14). In 1743, he was Lischy's school-master at Muddy Creek, in Lancaster County. He accompanied Lischy to York County and settled on the Kreutz Creek, about 1745.

THE FIRST CHURCH (1745-97)

The first church building was erected by 1746, as is proved again by the testimony of the old records. We shall first quote from the diary of Christian Rauch, a Reformed minister, who also was a Moravian in allegiance and practice. This entry also shows the developing opposition against the Moravian movement:

October 24, 1746—"Myself and Lischy went to visit at Creutz Creek. Soon the report reached us that the enemies had put a new lock on the church door (at York) and intended to do the same

thing at Creutz Creek, and also drive the school-master (Luckenbach) out of the house. In the evening we went to the school-master, where Lischy conducted a song service. We agreed to get a warrant for the church land."

October 27, 1746, Sunday—"The opponents of Lischy prevented him from going into the church, hence he preached under three oak trees, the people sitting on the ground."

If any further evidence were needed to establish the fact of a church building being at Kreutz Creek, in 1746, we can add this testimony from another source, viz.: Extract from the Union (Moravian) Synod Minutes at Creutz Creek:

October 30, 1746—On this and following days one of the Union Synods was held at Creutz Creek, at which forty brethren and sisters participated. The record of this Synod is found in the manuscripts at Bethlehem which state: "We began the Synod with a sermon delivered by Bro. Rauch in the Reformed Church, from the text: He has all power." With this agrees the entry in Rauch's Diary of same date: "I preached at Creutz Creek early in the morning from the words: 'He has all power,' in the church there." Afterwards the people met in the house in which the Synod was to be held.

November 2, 1746—"Bro. Leonard (Schnell) preached in the morning in German and Bro. Antes in English. Afterwards the resolutions were read with much blessing in the church."

These quotations show beyond any doubt whatsoever that a church was in existence as early as 1746. This church was built of logs and stood in the old cemetery in about the middle of the section now bounded by the eastern line fence in the rear of the public school-house. A small tree of wild growth marks the site, approximately.

The Penns issued a warrant for fifty acres to the congregation at Kreutz Creek, October 27, 1746. In the above quotation, dated October 24, 1746, the following shows a

move in that direction: "We agreed to get a warrant for the church land." Penn's agent, Samuel Blunston, resided at Wrightsville, and the determination to have their settlement confirmed was attended to without delay. For it is only three days after when they have their warrant for fifty acres, given to the "Reformed Lutheran Dutch Congregation" at Kreutz Creek. The warrant was issued to Martin Schultz, Jacob Welshoffer, Henry Smith and George Ament, "in trust for the use of the German Reformed and Lutheran congregations." This ought to get rid of the idea that Kreutz Creek was for all sects and denominations. The following is a copy of the warrant, which is preserved in our Otterbein Church Record (page 42) and which is recorded in the Office of the Secretary for Internal Affairs at Harrisburg, Pa., in Day Book, No. 5, page 92, of the Land Office, in the Springettsbury Manor Files, No. 495.

THE PENN WARRANT

PENNSYLVANIA *ss*:

BY THE PROPRIETARIES

WHEREAS, Martin Scholtz, Jacob Welshoffer, Henry Smith and George Ament, all of the County of Lancaster, have requested that we would grant them to take up Fifty Acres of Land adjoining Martin Scholtz's land in Hallam Township in Trust for the use of the Reformed Lutheran Dutch Congregation in the said Township in the County of Lancaster aforesaid, for which they agree to pay to our Use at the rate of Fifteen Pounds Ten Shillings, current Money of this Province, for One Hundred Acres and the yearly Quit-Rent of One Half-penny Sterling, for every Acre thereof.

These are, therefore, to authorize you and require you to survey or cause to be survey'd unto the said above named Persons



for the use aforesaid at the Place aforesaid according to the Method of Townships appointed, the said Quantity of Fifty Acres, if not already survey'd or appropriated, and make Return thereof into the Secretary's Office, in order for further Confirmation; for which this shall be your sufficient Warrant; which Survey, in Case the said Martin Scholtz, Jacob Welshoffer, Henry Smith and George Ament fulfil the above agreement, within six Months from the Date hereof, shall be valid, otherwise void.

GIVEN under my hand and the Seal of the Land Office, by Virtue of certain Powers from the said Proprietaries, at Philadelphia, this Twenty-seventh day of October, Anno Dom. 1746.

To WILLIAM PARSONS, *Surveyor General.*

GEO. THOMAS.

In Testimony that the foregoing is a Copy of the Original remaining filed in the Surveyor General's Office, I have hereunto set my Hand and Seal of said Office at Lancaster, this 26th Day of October, 1810.

For ANDREW PORTER, ESQR., S. G.

JAMES McCULLOUGH (Otterbein Record, page 42).

(The author secured a copy of this Grant from the Secretary of Internal Affairs, Harrisburg, March 5, 1924, showing that it is now on file at Harrisburg.)

RECEIPT

The following receipt for payment on the grant of land appears in the Otterbein Record, page 43:

Philadelphia, 27th October, 1746.

Martin Sholtz, Jacob Weltzhofer, Henry Smith and George Ament, Dr. to Land 50 as. in Hallam Township in the County of Lancaster, for the Use of the Lutheran Congregation.

Cash Dr. to sundry Accounts

To Martin Sholtz and Company £2-10-0.

IN TESTIMONY that the above is an Extract from the Day Book No. 5, Page 92, remaining in the Land Office of Pennsylvania
 I have hereunto set my Hand and affixed the Seal of
 said Office at Lancaster this 25th Day of October, 1810.



JOHN COCHRAN,
Secy. Ld. Office.

Recorded the 31st July, 1821, by Jos. Welshans (Otterbein Record, page 43).

CONFIRMATION

We have just recently secured a confirmation of this record:

IN TESTIMONY, That the above are extracts recorded in Day Book No. 5, 1745-49, remaining on file in the Department of Internal Affairs of Pennsylvania, I have hereunto set my hand and caused the Seal of said Department to be affixed at Harrisburg, this thirteenth day of June, A. D. 1924.



JAMES H. CRAIG,
Deputy Secretary of Internal Affairs.

SURVEY OF 1799

The following cut shows that a survey of the Kreutz Creek land was made February 22, 1799, by Jacob Spangler, D. S. This photograph was taken by Edward S. Ilgenfritz.

THE SECOND CHURCH (1797-1860)

A stone church was built, according to Prowell, in 1777; according to the historic sketch in the "Otterbein Record," in 1797. This church was used until 1860, when the present brick church was built. Some of our older members remember this second church, which occupied the site of the



present building. And many recall that their parents spoke of this building.

A description of this building appears in a paper which is preserved in our records, entitled "A Few Statements on the History of Kreutz Creek Reformed Church, read at the Note-burning Service, held in Trinity Reformed Church, Hellam, Pa., December 15, 1906," by the Pastor, Dr. W. A. Korn. We shall quote from it, the following relating to the second building:

"In 1793 Rev. Mr. Wagner returned and remained pastor until 1802. It was during this second pastorate that the second church building was erected. As there are, to my knowledge, no records or pictures of this building, I gathered a few facts concerning it. It was erected about 1797, was a limestone building and stood near the site of the present building, but a little nearer to the creek. The gable-ends were toward the north and the south. The main entrance was from the east. This was used principally by the older members of the congregation. The wine-glass pulpit and sounding-board were at the west side. On entering from the east, the pews on the right were occupied by the women and those on the left by the men. In front of these pews were the seats for the officers of the congregation and in the northwest corner is where the young ladies sat.

"There was also an entrance from the north side, to the left of which were the steps leading to the gallery. The organ was on the south gallery and the choir had to enter at the door on the north side and go to the gallery, walk along the east side and along the south pass in front of the organ and find seats in the southwest corner of the gallery—an arrangement, no doubt, devised to encourage promptness in coming to church. There was no vestibule in the church, but there were two aisles—one from the east to the front and another from the north door. The steps to the pulpit were on the south side of it. There was no bell and no tower.

"There was a small pipe-organ in this church with a single pedal to it, operated by the organist. About four or five years before this building was torn down, a new pipe-organ was secured

and when the new church was built it was placed in the gallery where it now stands."

THE KREUTZ CREEK PENN DEED

This old deed from the Penns to the Trustees of Kreutz Creek Church is an interesting document, and is herewith presented in full as found recorded in the office of Recorder of Deeds, York, Pa., in Book H H H, page 465.

John and William Penn to Jacob Welshoffer et al, Trustees &c.—This indenture made this second day of June in the year of our Lord, one thousand eight hundred and twenty-five, Between John Penn and William Penn, Esquires by Thomas Cadwallader, of the City of Philadelphia, Esquire, their attorney, duly constituted by Letters of Attorney, duly executed and recorded in the office for recording of deeds in and for the County of York, in the State of Pennsylvania, of the first part, and

Jacob Weltzoffer, Jacob Liebhart, Conrad Dietz, John Blessing, Simon Frees and Lawrence Fisher, of the said County, Trustees of the second part, witnesseth, that the said parties of the first part, for and in consideration of the sum of One Hundred and Eight Dollars to their said attorney for their use in hand paid by the said party of the second part, the receipt whereof is hereby acknowledged, and the said party of the second part thereof forever discharged by these presents, have granted, bargained, sold, aliened, enfeoffed, released, conveyed and confirmed, and by these presents do grant, bargain, sell, alien, enfeoff, release, convey and confirm unto the said party of the second part (in trust as hereafter specified and subject to the same trust) to their heirs and assigns

All that certain tract or parcel of Land, situate, lying, and being within the lines of survey of the Manor of Springetsbury in Hellam township, in the said County of York, being part of a larger tract, originally surveyed under a warrant to sundry persons in trust for the use of the Reformed Lutheran Dutch Congregation in the said township, Beginning at a Stone then with land in the possession of Henry Sultzbach, south three degrees and three quarters, East sixty-nine perches and three-tenths to a post by a hickory, North thirteen degrees and three-quarters, West seventy-

seven perches and four-tenths, to a post and stones. Then with land lately held by Martin Gardner, South seventy-one degrees and three-quarters, West ninety-nine perches to the place of the Beginning, containing forty-four acres and one hundred and thirty-three perches and usual allowance for highways, &c. Together with, all and singular, woods, ways, waters, watercourses, rights, members, liberties, improvements and appurtenances unto the said tract of land belonging or in any wise appertaining and the reversions and remainders, rents, issues and profits thereof,

To have and to hold the said tract or parcel of land and premises hereby granted or mentioned or intended so to be, with the appurtenances, unto the said party of the second part, and their heirs, in trust and to the only proper use and behoof, of the Congregations of Kreutz Creek Church forever, and said parties of the first part, for themselves, their heirs, executors and administrators, do covenant, promise, grant and agree to and with the said party of the second part and their heirs and assigns, by these presents that they, the said parties of the first part and their heirs, the above described tract of land and premises, hereby granted or mentioned or intended so to be with the appurtenances, unto the said party of the second part in Trust, as aforesaid and subject to the said trust to their heirs and assigns, against them the said John Penn and William Penn, and each of them and each of their heirs, and against all and every other person or persons, whomsoever lawfully claiming or to claim by, from or under them or either of them, shall and will warrant and forever defend by these presents.

In witness whereof, the said parties to these presents have hereunto interchangably set their hands and seals, the day and year first above written.

JOHN PENN (SEAL)

WILLIAM PENN (SEAL)

By their Attorney

T. CADWALLADER (SEAL)

Sealed and delivered in the presence of us (the name, Simon Frees, one of the parties of the second part being first written

above the fourth line between the names John Blessing and Lawrence Fisher).

JOHN CADWALLADER,
DANL. HECKERT.

Received the day of date of the above Indenture of the above named Trustees the sum of one hundred and eight dollars, being the consideration money in the above Indenture mentioned.

T. CADWALLADER, Attorney for J. and W. Penn.

Witness John Cadwallader, on the second day of June, Anno Domini, 1825.

Before me the subscriber Justice of the Peace for the County of York came and appeared the above named Thomas Cadwallader and acknowledged the above Indenture to be his own act and deed and the act and deed of John Penn and William Penn, his constituents therein named, and desired that the same may be recorded as such.

Witnesseth my hand and seal

DANL. HECKERT (SEAL).

A true copy taken from and compared with the original at York, 2nd day of June, 1825.

AUTHORITY FOR SALE OF LAND

When the sexton's house was to be built a movement was inaugurated to sell some of the real estate belonging to the Kreutz Creek Corporation. But it could not be sold because the grant from the Penns designated for church purposes only. Accordingly, the State Legislature was petitioned by Frederick Sultzbach, a member of the Reformed Church at Kreutz Creek, and residing at the Sultzbach home, nearby, and who was also a member of the Legislature. An act authorizing the Kreutz Creek Church to sell land, not exceeding seventeen acres to any one person, was passed, February 5, 1849. The following is a copy of the act:

"An Act to authorize the trustees of the congregations of Kreutz Creek Church in Hellam Township, York County, to sell certain real estate.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, that Adam Bahn and Samuel Keller, trustees of the congregations of Kreutz Creek Church, in Hellam Township, in the County of York, and their successors in office are hereby authorized and empowered to sell and dispose of in fee simple, by public or private sale, and for cash or on credit, any part of the globe or real estate of said church, not exceeding seventeen acres. And the same to convey by good and valid deed or deeds to the purchaser or purchasers of the same and wholly freed and discharged from the trust under which said real estate is now held and said trustees and their successors in office shall hold the proceeds of said sale or sales in trust to apply the same to the erection and construction of a dwelling house on the remaining lands of said church.

WILLIAM F. PACKER,

Speaker of the House of Representatives.

GEORGE DAISIE,

Speaker of the Senate.

Approved, the fifth day of February, One Thousand Eight Hundred and Forty-nine.

W. F. JOHNSTON,

Secretary's Office.

Pennsylvania, ss:

I do certify that the foregoing is a true and correct copy of the Original Act remaining in this office, entitled "An Act to authorize the trustees of the congregations of Kreutz Creek Church in Hellam Township, York County, to sell certain real estate."

In testimony whereof I have hereunto set my hand and caused the Seal of the Secretary's Office to be affixed at Harrisburg, this twelfth day of February A. D. One Thousand Eight Hundred and Forty-nine.



TOWNSEND HAINES,

Secretary of the Commonwealth.

SALE OF KREUTZ CREEK LAND

The Penn Warrant was for 50 acres. The following tracts were sold at different times. It was not legal to sell until an enabling act was passed by the State Legislature, February 5, 1849 (see page 25).

The following is a list of the tracts sold, with the price and amount of land included in the purchase:

1. March 17, 1849, Adam Bahn and Samuel Kellar, trustees of Kreutz Creek Church, sold to Frederick Sultzbach, seventeen acres, in consideration of \$884. This tract is now owned by Daniel F. Sipe, having passed into his hands, March 15, 1918.

2. April 13, 1861, John Hauser and David Bahn, presidents of the Lutheran and German Reformed Congregations, conveyed three acres and sixty-six perches, neat measure, to John B. Carter and his wife, Mary Ann, in consideration of \$543.44, "he being the best bidder and that the highest price bidden for the same (quotation from the deed)." This is now owned by Curtis Wambaugh.

3. April 13, 1861, the Kreutz Creek Corporation through its representatives, David Bahn, President of the Reformed Consistory and John Hauser, President of the Lutheran Council, sold to Henry Hiestand, two acres, forty-nine perches, neat measure, in consideration of \$232.08. This is now owned by the Hauser Estate.

4. April 1, 1874, Elias Dietz and Tobias Dehoff, presidents of the two Congregations, conveyed to Henry A. Hiestand, five acres 35.6 perches, in consideration of \$592.75. This is now owned by Curtis Wambaugh.

5. March 16, 1893, the Kreutz Creek Corporation conveyed 26.5 perches, through its representatives, John W. Gable, President of the Lutheran Church, and Jonas Deisinger, President of the Reformed Congregation, to "the Common School Directors of Hellam Township School District," in consideration of One Dollar.

6. October 22, 1912, Kreutz Creek Church conveyed to "the School District of Hellam Township, York County, Pennsylvania," in consideration of One Dollar, 63.6 perches, signed by L. R. Crumling, President; W. C. Blessing, Secretary.

7. October 22, 1912, Kreutz Creek Church conveyed to John

Druck, Harry E. Drais, Milton Dehoff, Leander Druck, Frederick Lehman, George Lease, Clarence L. Hauser, Henry D. Fries, Trustees of Kreutz Creek Union Church, eleven acres, eighty-eight perches, in consideration of \$3,000. This included the Church Building and Sexton's House; signed by L. R. Crumling, President; W. C. Blessing, Secretary.

PIPE ORGAN

A pipe organ was installed in this church, in December, 1853, at a cost of \$531. It was built by Pomplitz & Co., Baltimore, Md. This organ was brought over to the 1860 building and is now in the Kreutz Creek Presbyterian Church, and is still used at the services. A list of subscribers was printed by Smith and Albright, Wrightsville, containing 144 names. The cut is a reproduction of that list and was lent to the author by Mrs. G. C. Emig, Hellam, Pa., and the photograph was taken by Edward S. Ilgenfritz.

INCORPORATION

“The Kreutz Creek Church,” composed of the Reformed and Lutheran congregations worshipping at Kreutz Creek, was incorporated December 12, 1853. The charter was recorded in the Court House, at York, Pa., January 23, 1854, in Book XXX, page 635, &c. The following is the copy of the charter:

The Lutheran and German Reformed Congregations worshipping at Kreutz Creek Church, in Hellam Township, York County, Pennsylvania, being citizens of the said State of Pennsylvania and being desirous of being incorporated and to enjoy the powers, privileges and immunities of a corporation and body politic in law have agreed upon and adopted the following articles as the fundamental rules for the government of the corporation.

ARTICLE I. John Fritz and John Blessing (of whom John Fritz is the President) the present elders of said Lutheran Congregation

CONTRIBUTORS

OF THE

LUTHERAN & GERMAN REFORMED CONGREGATIONS OF CRETZ CREEK, YORK COUNTY, PA.,

THE CREEK REFORMED CHURCH,

Built by Members of the congregation, at Williams City, Maryland,

AND PLACED IN THE CHURCH IN DECEMBER, 1833.

ENTER THE COST OF THE ORGAN, \$100.

NAME OF CONTRIBUTOR	AMOUNT CONTRIBUTED	NAME OF CONTRIBUTOR	AMOUNT CONTRIBUTED	NAME OF CONTRIBUTOR	AMOUNT CONTRIBUTED
Jacob Fries,	20 00	John Reisinger,	1 00	Daniel Rudy,	1 00
David Bahn,	20 00	Jacob Bahn, (of Adam.)	1 00	Benjamin Druck,	1 00
Frederick Sulzbach,		John Fisher,	1 00	Christian Schuster,	1 00
Elias Dietz,	5 00	John Dietz, (of Jacob.)	5 00	Henry Druck,	50
Peter Dietz, Jr.,	8 00	John Sprunk,	1 00	Charles Sprunk,	1 00
David Dietz,	15 00	Edwin Sprunk,	1 00	Mathias Reichen,	1 00
George Dietz, (of George.)	10 00	Henry Sprunk,	1 00	Samuel Reichen,	1 00
Henry Blessing, Jr.,	5 00	Joshua Long,	5 00	George Arnold,	1 00
Joseph Dietz, (of Jacob.)	5 00	John Muser,	1 00	George Gertmen,	5 00
Adam Bahn,	10 00	Frederick Sackenauer,	5 00	Adam Gertmen,	1 00
Henry Rudy,	5 00	Jacob Witscheker,	5 00	Michael Rudy,	5 00
Samuel Rudy,	5 00	Philip Witscheker,	5 00	Daniel Arnold,	1 00
John Dietz,	5 00	Mathias Mauer, (Widow.)	1 00	Elizabeth Bahn, (Widow.)	1 00
Samuel Dietz, (of Jacob.)	10 00	Henry Reichen,	5 00	Andrew F. Ryan,	1 00
Carolina Fries,	5 00	William Blessing,	3 00	Joseph Sulzbach, Jr.,	1 00
George Dietz, (of Jacob.)	5 00	Henry Leber,	2 00	Franklin Sulzbach,	1 00
John Blessing,	5 00	Henry A. Shetzel,	1 00	Milton W. Hahn,	5 00
John Kriegel, Sr.,	5 00	Thomas Crammer,	1 00	Henry Sulzbach,	1 00
Henry Gertmen,	5 00	Joseph Sulzbach, Sr.,	5 00	Samuel Bahn,	10 00
Peter Roth,	5 00	Frederick Dietz,	2 00	Frederick Rudy,	1 00
John Roth,	5 00	Samuel Reichen,	1 00	John Long,	2 00
Christian Roth,	5 00	Henry Dehoff,	1 00	Joshua Gertmen,	1 00
David Roth,	5 00	Tobias Dehoff,	1 00	William Phillips,	2 00
John Roth,	5 00	George B. Sheet,	5 00	Henry Muser,	1 00
Peter Roth,	5 00	John Kauffman,	1 00	John Krieger,	1 00
Mary Roth, (Widow.)	5 00	David Kauffman,	1 00	John L. Gertmen,	7 00
Michael Grotz,	2 00	William Raudel, Jr.,	1 00	Daniel Fisher,	1 00
George Grotz, Sr.,	5 00	John Matilda,	1 00	Isaac Blessing,	5 00
Joel Lehman,	1 00	Esther Muser, (Widow.)	2 00	Samuel Lehman,	2 00
Henry Lehman, Sr.,	5 00	Jacob Dietz, (of Conrad.)	3 00	George Druck, Sr.,	1 50
William Mathews,	2 00	George Bahn,	5 00	George Lehman,	2 00
Henry Snyder,	1 00	John Dietz, (of Peter.)	1 00	John Arnold,	1 00
Michael Boekel,	1 00	Samuel Bahn, (of Adam.)	1 00	Joseph Fagge,	50
Daniel Mackison,	1 00	Henry Kindig,	1 00	Henry Fisher,	2 00
John Stum,	3 00	Henry Reichen,	1 00	Joseph T. Farnon,	1 00
George Reisinger,	1 00	Henry Bahn,	1 00	Samuel Kallier,	8 00
Jacob R. Rudy,	5 00	Caroline Campbell,	2 00	Jacob Druck,	1 00
William Dietz,	5 00	F. A. H. Kreh,	1 00	Jacob Druck, (of George.)	50
Henry Blessing, Jr.,	1 00	George Libhart,	5 00	William Druck,	25
Casper Glatfelter, Sr.,	5 00	Henry Libhart,	13 00	Joseph Druck,	25
John Glatfelter,	2 00	Jacob Dietz, (of Peter.)	5 00	Abraham Druck,	25
David Glatfelter,	5 00	Martin Bower,	1 00	Christian Siwang,	1 00
Henry C. Fagge,	1 00	Henry Kankel,	10 00	Alexander Siwang,	50
John Dehoff,	1 00	John Fritz,	2 00	John Selp,	50
Jacob Dehoff,	1 00	Jacob Rudy, Sr.,	2 00	George Druck,	1 00
Jacob Reisinger,	1 00	Jacob Selp,	2 00	Samuel Druck, (of George.)	50
Henry Reisinger,	1 00	Peter Arnold,	1 00	Old Organ, in exchange,	75 00

PRINTED & COMPILED FOR WILKES-BARRE, PA.

CONTRIBUTORS TO KREUTZ CREEK PIPE ORGAN

and Michael Gohn and Matthias Reigart, the present Deacons of said Lutheran Congregation and Henry Lehman and Henry Liebhart (of whom Henry Lehman is the President), the present Elders of said German Reformed Congregation, and Frederick Saegmiller and Jacob Dietz (of Peter), the present Deacons of said German Reformed Congregation, citizens of said State and their respective successors duly elected or appointed as hereinafter provided for, are hereby declared to be a corporation or body politic in law for religious purposes to have continuance forever hereafter by the name and style of The Kreutz Creek Church.

ARTICLE II. The corporation hereby established shall have and enjoy all and singular the powers, immunities, rights, privileges and capacities given, granted and conferred upon corporations for religious purposes legally created and constituted by an Act of General Assembly of the Commonwealth of Pennsylvania, entitled "An Act relating to Orphans' Courts and other purposes," passed the 13th day of October, 1840; and shall be subject to all the liabilities, restraints and obligations prescribed and imposed by said Act. Provided, that no purchase or sale of real property shall at any time be made without the consent of at least the majority of the contributing members of the corporation.

ARTICLE III. The proceeds of any sales that may be made and all the income of the real and personal estate of said corporation are to be applied for the benefit of said Church and to the keeping up and repairing the house of worship and other buildings and improvements belonging thereto and a majority of the members constituting the corporation shall be a quorum in all cases for the transaction of business.

ARTICLE IV. The Corporation shall always consist of two Elders and two Deacons of the Lutheran Congregation and two Elders and two Deacons of the German Reformed Congregation chosen and elected as follows, that is to say: the Elders and Deacons of both Congregations shall continue in office for the unexpired terms for which they have been respectively elected; and one Elder and one Deacon shall be elected by each Congregation in the month of May in the year of our Lord One Thousand Eight Hundred and Fifty-four in the place of the Elders and Deacons whose terms of office will then expire; and thereafter in the month of May annually

one Elder and one Deacon shall be elected in each congregation so that the period for which such officers shall be elected shall expire in the month of May in the second year after their election; and those who have previously served may be re-elected.

All vacancies caused by death, resignation, removal or otherwise shall be filled by the remaining officers of the Congregation until the next election when the unexpired terms or terms shall be filled by election.

The elections are to be held by the said Congregations separately. A majority of the votes polled shall decide the election in all cases and only those who are contributing members shall be entitled to vote.

The time and place of holding elections shall be proclaimed in the Church at a public meeting at least one week before the election. Two Presidents who are to preside alternately at the meetings of the corporation may be appointed by the corporation, one from the Lutheran Elders and one from the German Reformed Elders, also two Secretaries and two Treasurers, one from each branch of the corporation. The Secretaries are to keep the records of the joint proceedings of the corporation; and each Secretary shall keep the records and accounts of his congregation separately. The Treasurers shall have the charge of the joint funds of the corporation and each Treasurer shall have charge of the separate funds of his Congregation whether raised by subscription, bequeathed by will or otherwise accounted. The President may call meetings of his respective Congregations as often as may be necessary.

ARTICLE V. The said Congregations shall have equal right to the Church, lands, and other property of the corporation. The time and manner of enjoyment may be regulated by the By-Laws. But no By-Law or ordinance enacted by the corporation shall be valid if contrary to the fundamental usages, principles, doctrines or discipline of said Congregations or of the Church with which they are in communion. The record kept of the proceedings of the corporation shall at all reasonable times be open to the inspection of the contributing members of both Congregations.

ARTICLE VI. As often as occasion may require each of said Congregations may elect a minister who shall be chosen by a majority of the members of the Congregation who are communi-

cants. But no person shall be eligible for the office of minister in either Congregation who is not in communion with and in good standing in the ecclesiastic organization of the respective Church within whose territorial limits said Kreutz Creek Church is situate.

ARTICLE VII. The corporation hereby created by the name, style and title aforesaid shall be able and capable in law to take, receive and hold any lands, tenements and hereditaments and all moneys, goods and chattels given and bequeathed to them to be applied to the purposes for which this corporation is instituted according to the articles herein contained and subject to the conditions and restraints of the laws of the Commonwealth relating to corporations for religious purposes.

John Fritz	Lutheran
John Blessing	Elders
Michael Gohn	Lutheran
Matthias Reigart	Deacons
Henry Lehman	German Reformed
Henry Liebhart	Elders
Frederick Sakemiller	German Reformed
Jacob Dietz	Deacons

And now, November 14, 1853, the foregoing instrument of writing having been presented to the Court of Common Pleas of York County, Pennsylvania; and the said Court having perused and examined the said instrument and the objects, articles and conditions therein set forth and contained appearing to be lawful and not injurious to the community the Court directs the foregoing instrument of writing to be filed in the office of the Prothonotary of said Court, which is hereby accordingly done, and the said Court also directs notice to be inserted in one newspaper printed in the Borough of York for at least three weeks as required by the Act of Assembly in such cases provided. By the Court. E. Garretson, Prothonotary.

York County, SS.

And now to wit, December 12, 1853, it appearing to the Court of Common Pleas of said County that due notice has been given according to the order of the Court that application has been made to said Court for a grant of a charter of incorporation by the Lutheran Congregation and German Reformed Congregation,

worshiping at Kreutz Creek Church, in Hellam Township, in said County, and no reason having been shown to the contrary, the said Court decree and declare that the persons associated or meaning to associate shall, according to the objects, articles and conditions in the foregoing instrument of writing set forth and contained, become and be a corporation or body politic and further direct that this, their charter of incorporation, shall be recorded in the office for the recording of deeds in said County and on the said instrument being so recorded the persons so associated or meaning to associate shall, according to the objects, articles and conditions in said instrument set forth and contained, become and be a corporation or body politic in law and in fact, to have continuance by the name, style and title in said instrument provided and declared according to Act of Assembly in such case made and provided. By the Court. E. Garretson, Pro. (SEAL)

Recorded the twenty-third day of January, A. D. 1854.

WILLIAM TASH, *Recorder.*

(Recorded in Record Book 3 X, Page 635.)

FIRST MEETING

The first meeting of the corporation was held, May 11, 1854, when the sum of \$80.69, in the hands of the two treasurers, Joseph Dietz (Reformed) and Jacob Rudy (Lutheran) was equally divided between the two congregations. It was resolved that "the moneys collected at the consecration of the organ, now in the hands of the deacons, be also in like manner distributed among the aforesaid congregations, after the arrearages still due on the organ shall have been paid . . . and to hold the same in trust for the use of the congregations respectively (Record Book, pages 11, 12)."

It was also resolved that each congregation shall "keep a separate treasury into which all the moneys which may be hereafter collected or otherwise received by them respectively,

shall be deposited; and that said moneys so deposited shall belong to and be at the disposal of that congregation for whose use it was designed."

ORGANIZATION OF REFORMED CHURCH

"Immediately after the adjournment of the above meeting, the German Reformed consistory convened in the church, May 11, 1854, for the purpose of organizing. The Rev. D. Ziegler officiated as President, *pro tem.* The members present were: The Pastor, Rev. D. Ziegler; Elders, Henry Liebhart, George Dietz; Deacons, Jacob Dietz, Jacob Bahn. The Consistory now proceeded to the election of officers for the ensuing year, when Mr. Liebhart, Senior Elder, was chosen president, and Mr. Frederick Sultzbach, secretary, and Mr. David Bahn, treasurer (Record Book, page 16)."

CHARTER AMENDED

When the New Cemetery was laid out and lots were to be sold, it was found that Article II of the charter could not be complied with, which stipulated, "Provided, that no purchase or sale of real property shall at any time be made without the consent of at least the majority of contributing members of the Corporation." It was impossible to secure the consent of this required majority at any meeting held for this purpose.

So a petition was presented to the Court of Common Pleas of York County to amend the charter on this point in Article II so as to read:

"Provided, that no purchase or sale of real property shall at any time be made without the consent of the majority of con-

tributing members of said Corporation who may be assembled at any meeting for the purpose, etc. (see full text below)."

This petition was filed, January 6, 1860, and approved by the Court, April 24, 1860, on the same day on which it was recorded. The following is a copy of the document:

PETITION FOR ALTERING AND AMENDING CHARTER OF
KREUTZ CREEK CHURCH

To the Honorable, the Judges of the Court of Common Pleas of York County.

The petition of the undersigned, the Corporation of the "Kreutz Creek Church," respectfully represents that said Corporation hold and own a lot of ground which has lately been laid out for a burying place for the use of the Congregations who worship at said Church, contiguous to the Church belonging to said Corporation, and that said Corporation are desirous of selling out burying lots thereon:

That the Charter of said Corporation, in the Second Article, prohibits the purchase and sale of any real property, at any time, without the consent of, at least, the majority of the contributing members of the Corporation, and

That they are not able to procure at any meeting, for this or any other purpose, the attendance of such a majority.

They, therefore, pray your Honors, that said Second Article may be so altered and amended as that the proviso prohibiting such purchase or sale as aforesaid shall read thus:

Provided, that no purchase or sale of real estate shall be made by said Corporation, without the consent of the majority of the contributing members of said Corporation, who may be assembled at any meeting for the purpose of which notice shall be given at least five days previously, by the ministers of both congregations worshipping at said Church, from the pulpit during the regular Sabbath day's services.

Frederick Sakemiller, David Bahn, Jacob Rudy, John Hauser, Adam Sterner, Jacob Dahoff, Henry Snyder, John Kauffman.

Filed, January 6, 1860, and Court decreed the usual notice of at least three weeks to be given in a newspaper, printed in the

Boro of York, as required by law, the Court being of opinion that the alterations within mentioned are lawful.

By the Court,

H. G. BUSSEY, *Prothonotary.*

York County, SS.

And now, April 24, 1860, it appearing to the Court of Common Pleas of York County, Pennsylvania, that notice was given of the within application, as required by law, the Court made a decree, that the within Amendment shall be recorded, according to law, and that the same shall be deemed and taken as a part of the instrument upon which the within named Corporation was formed and established, to all intents and purposes, as if the same had originally been made part thereof.

IN TESTIMONY thereof, I have set my hand
 and affixed the seal of said Court at York, the day of June aforesaid.

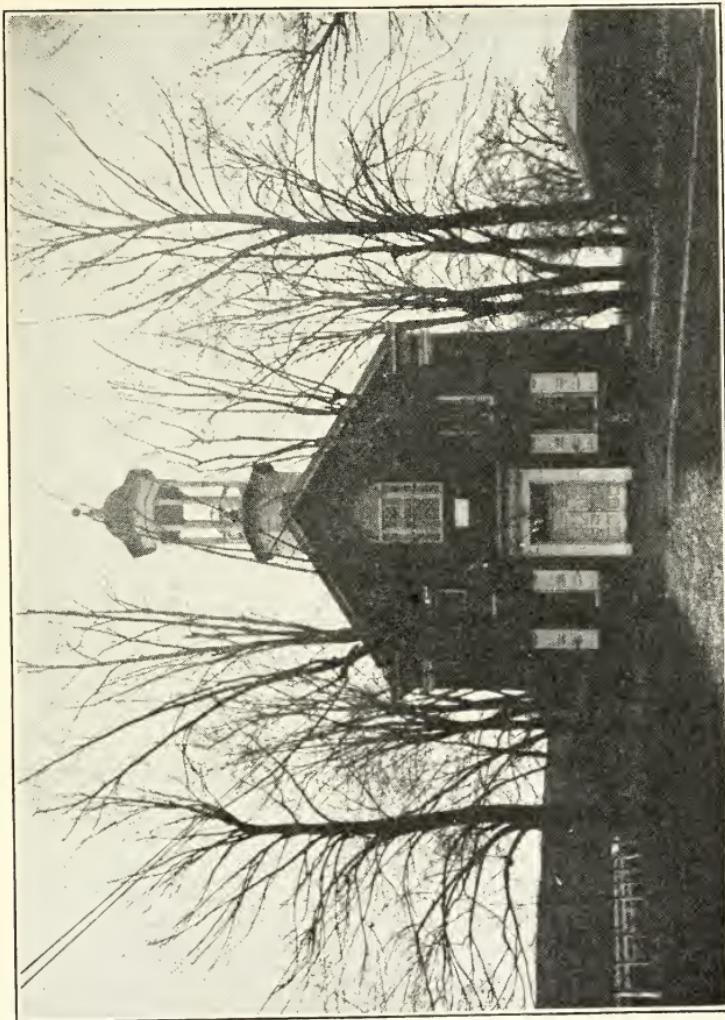
H. G. BUSSEY, *Prothonotary.*

Recorded April 24th, A. D. 1860.

GEORGE WEHRLY, *Recorder* (4 G, page 274).

THIRD CHURCH (1860 TO THE PRESENT)

At a meeting of the Kreutz Creek congregation, May 10, 1859, plans were entered upon for a new church when John Houser was elected president and Mr. Bahn, secretary. By a vote of 42 to 1 it was decided to build. The following were appointed as a Building Committee: Frederick Sultzbach, Adam Bahn, Jacob Dietz, Jacob Rudy and John Houser. The site for the new building was chosen at a meeting, May 24, 1859, at which Frederick Sultzbach was called to the chair and Milton Bahn was appointed secretary. It "was unanimously decided that it shall be built on or near the place of the old building (Record Book, page 22)." At a meeting held February 16, 1861, it was agreed to sell three tracts of land (page 24).



KREUTZ CREEK UNION CHURCH

A meeting of the Corporation was called, January 1, 1864, when it was "resolved to solicit subscriptions for the purpose of liquidating the remaining debt resting on the church." The following were appointed as the committee: Henry Reisinger, George Lehman, with Samuel Bahn as treasurer (page 29).

PRESS NOTICES

The following accounts of the erection of the third building appeared in the York papers and are of much interest to us in our day.

LAYING OF THE CORNER STONE—KREUTZ CREEK CHURCH

"The religious services attending the laying of the corner stone of the new church edifice, now being erected by the united efforts of the Lutheran and German Reformed congregations, on Sabbath last (13th) were largely attended—Twelve hundred persons is perhaps a safe estimate of the number present, whilst there were one hundred vehicles—The services commenced with singing and prayer, after which the Rev. Dr. Lochman, of the First Lutheran Church of York, preached an excellent discourse in the German language. After singing again, and prayer, the Rev. Miller, Pastor of the German Reformed Church in York, preached a very able sermon. The ceremonies attending the laying of the corner stone and depositing the various articles in the box and cavity, were conducted by the Pastors of the respective congregations worshiping there, the Revs. Ziegler, of the German Reformed Church, and Oswald, of the Lutheran Church. A copy of the Scriptures, the Heidelberg Catechism and Augsburg Confession of Faith, a copy each of the newspapers—*German Reformed Messenger* and *Lutheran Observer*, a list containing the names of the Pastors and officers of the Church, Building Committee and Contractor were put into the box.

"The day was very pleasant, except that the sun poured down his rays with such vigor as to make it somewhat uncomfortable in the absence of any shade."—*The York Democratic Press*, May 15, 1860, quoting *The Wrightsville Star*.

DEDICATORY SERVICES

"CHURCH DEDICATION—The new church edifice of the Lutheran and German Reformed Congregations, known as the Creitz Creek Church, was dedicated with appropriate services on Sunday last (October 21). The dedicatory services were conducted by the Rev. Dr. Lochman and the Rev. Messrs. Oswald and Ziegler, of this place, assisted by other divines. The building is situated about seven miles from this borough, on the Wrightsville turnpike, near Sultzbach's Tannery, and is a neat and commodious brick edifice, surmounted by a handsome cupola, in which hangs a fine-toned cast steel bell—the same which was on exhibition at our County Fair. The interior of the Church is neatly furnished and has a gallery on three sides. The church is also supplied with an organ, proportionate to the size of the building. The contractor for the erection of the edifice is Mr. William Weiser, of this borough, and the manner in which the work has been performed reflects great credit upon him as a mechanic."—*York Gazette*, October 23, 1860.

The Pennsylvanian, of the issue of October 23, 1860, says: "The dedication sermon was preached by the Rev. Dr. Schneck, of Chambersburg, in the German language, in the morning, and by Rev. Dr. Lochman, in the English language in the afternoon. Remarks were also made by Rev. J. Oswald and Rev. D. Ziegler."

LIST OF CONTRIBUTORS TO KREUTZ CREEK CHURCH

BUILT IN 1860

REFORMED

David Bahn	\$150.00	Milton Sultzbach	5.00
Frederick Sakemiller ...	94.00	Morgan Bahn	5.00
Daniel Dietz	160.00	Frederick Sultzbach	100.00
Peter Dietz	105.00	Susan Dietz	3.00
George Dietz, of G.....	100.00	Jacob Lehman	15.00
Elias Dietz	80.00	Jos. Dietz, of J.....	20.00
Sarah Rechert	13.00	Henry Snyder	21.00
Samuel Bahn	110.00	John Brenneman	5.00
George Bahn	20.00	Geo. Dietz, of J.....	20.00
Jacob Dietz	80.00	Geo. Dietz, Jr.	5.00
David Roth	30.00	Samuel Dietz, of H.....	2.00

John Roth	30.00	Samuel Ruby	15.00
Jacob Roth	55.00	Henry Reisinger, of H...	10.00
Peter Roth	30.00	Henry Dietz, of G.....	5.00
Christian Roth	30.00	John Dietz	20.00
James Dietz, of P.....	80.00	Elenora Strickler	10.00
Adam Bahn	115.00	Daniel Tyson	40.00
Frederick Dietz	30.00	Susan Dietz, widow....	50.00
Jacob Glatfelter	5.00	Joseph Bahn	5.00
Elizabeth Dietz	10.00	Catharine Bahn	1.00
Jacob Dietz, of C.....	37.50	John Kauffman	15.00
Susan Lehman	3.00	Dr. J. Deisinger.....	5.00
Henry Lehman	10.00	Henry Libhart	5.00
Samuel Dietz	20.00	Henry Lehman	5.00
Henry Reisinger, Sr.....	10.00	Mrs. A. H. Hiestand....	5.00
Catherine Dietz	10.00	Christian Snyder	3.00
David Dietz	5.00	John Hiestand	50.00
Mary Roth	25.00	Frederick Shalsburger..	5.00
Wm. Dietz	50.00	A. Ferree Tyson.....	5.00
Ellen Dellinger	5.00	Henry Daron	3.50
George Dietz	1.00	Michael Harigal	2.00
George Libhart	85.00		
Peter Heindel	10.00		\$2,044.00

LUTHERAN

Esther Musser	\$20.00	Samuel Keller	15.00
Henry Ruby	160.00	Rebecca Reisinger	8.00
Samuel Ruby	100.00	Henry Hiestand	50.00
George Gohn	25.00	Elizabeth Ruby	18.00
John Kreidler	15.00	Henry Fisher	5.00
Henry Darone	15.00	Joseph Fisher	2.00
George Reisinger	10.00	George Fisher	1.00
Michael Boekel	10.00	Henry Druck	1.00
Henry Blessing, of H...	5.00	Alex. Blessing, of G....	5.00
Henry Sprenkel	10.00	Jacob Druck	5.00
George D. Ebert.....	53.00	Abraham Druck	5.00
Jacob Ruby	110.00	George Druck	3.00
Daniel Mackinson	15.00	Joseph Druck	5.00
Jacob Ruby, Sr.....	25.00	John Houston	5.00
Martin Lau	5.00	Jacob Forscht25

Adam Sterner	5.00	Samuel Druck25
Elizabeth Mann	50.00	George Blessing	5.00
Tobias Dehoff	15.00	Henry S. Fries.....	10.00
Maria Mann	25.00	George Paff	5.00
Michael Crumling	5.00	George Lehman	3.00
Henry Dehoff	1.00	Frederick Ruby	5.00
Frederick Ruby	10.00	Jacob Fries	5.00
John Hauser	110.00	Henry Fisher	1.00
Michael Ruby	75.00	Caroline Campbell	5.00
John Dehoff	5.00	Charles Sprenkle	10.00
John Erwin	25.00	Peter Lehr	1.00
Alex Blessing	10.00	George Druck	5.00
Henry Reigert	15.00		
Daniel Druck	1.00		
			\$1,152.50

KREUTZ CREEK CORPORATION

The Kreutz Creek Corporation is the name of the governing body of the old (Union) Kreutz Creek Church. This was incorporated, December 12, 1853. The Kreutz Creek Church was deeded, October 22, 1921, to the Union Sunday School people, who later organized the Kreutz Creek Presbyterian Church (see page 28), but the Kreutz Creek Corporation still administers the business of the cemeteries at Kreutz Creek.

According to the charter (see page 30), two officers, an elder and a deacon, are elected each year by both the Reformed and the Lutheran congregations. These men are installed at a regular service to office in the Kreutz Creek Corporation. The election is to be held "in the month of May," after it has been "proclaimed in the Church at a public meeting, at least one week before the election." The Corporation also meets sometime in May, usually after the elections have been held.

The following is the report of the Treasurer, presented at the last annual meeting held in the Lutheran Church,

Monday evening, May 19, 1924: Permanent Fund, \$3,000; General Fund, \$866. At that meeting the following officers were elected: President, E. L. Lehman; Vice-President, William H. Dietz; Secretary, Harvey K. Dietz; Treasurer, John Grosh. Mason Peters was elected as Caretaker, for 1924-25, at a salary of \$115. The personnel of the Corporation for 1924-25 is as follows: Reformed—Elders, Edwin L. Lehman, Wm. H. Dietz; Deacons, Harvey K. Dietz, Clarence D. Emig. Lutheran—Elders, John Grosh, J. F. Kauffman; Deacons, W. F. Strickler, Mason G. Peters.

KREUTZ CREEK NOTES

Mrs. Elmer Frey, a daughter of Mr. John S. Hiestand, who lived from early childhood to the time of his death (which occurred, October 24, 1923, at the advanced age of 86 years, 5 months, 3 days), on the old homestead, erected 1828, on the Lincoln Highway, a short distance west of Valley Inn, gave the Pastor the following facts concerning her grandmother, in an interview, October 15, 1923, when her father was on his death-bed:

Her grandmother was Elizabeth (Sultzbach) Hiestand, born in 1805 and died February 15, 1897, who as a child, remembered when the friendly Indians would camp at Kreutz Creek. They would come to her home, the present Sultzbach home, near the church, when her mother baked and would receive from her, cakes and pies. On one occasion, an Indian chief called and took her father with him on horse-back, over the hills to reveal a precious mineral to him. He was gone several hours. There was some uneasiness concerning his safety, until he again returned, accompanied by the Chief. There are some Indians buried in the Old Kreutz Creek Cemetery, their graves being marked with

the native uncut stone both at the foot and the head of the grave. Elizabeth Hiestand was a member of the Kreutz Creek Choir in her day; with her was another member of the choir, a Miss Kormany, who later became the wife of Mr. Samuel Small, of York.

Dr. Jonas Deisinger was the resident physician of Hellam, Pa., and was a faithful elder of Kreutz Creek Reformed Church. He often represented his Charge on the floor of Classis and Synod. He was elected Treasurer of Zion's Classis, November 19, 1895 (V, 356), succeeding Elder Charles Schultz, who served in that capacity for fifteen years. On account of failing health he was obliged to resign, November 11, 1901, after six years' of faithful service (VI, 34, 35). Classis passed the following upon his resignation:

"Resolved, That this Classis learns with regret that the ill health of our Treasurer, Elder Jonas Deisinger, requires his resignation, as Treasurer of Zion's Classis, and expresses its appreciation of his faithful and self-denying service.

"Resolved, That we accept his resignation with sincere regret."

Dr. Deisinger moved to York about the time he resigned. He did not live long after this. He died in York, September 4, 1903. He was treasurer of Kreutz Creek Church from 1893 to 1901.

Miss Rachel Bahn was a life-long member of Kreutz Creek Reformed Church. She was an invalid for fifty-five years. She wrote poems in the Pennsylvania German dialect, which are noted for their tenderness and religious devotion. In "Pennsylvania Dutch and Other Essays," published by the Lippincotts in 1873, and edited by P. E. Gibson, on page 302, the author has one of Miss Bahn's poems and he quotes the following stanza, with its translation:

"Well, anyhow, wann's Frueyohr kummt,
Bin ich gepleased first-rate;

Die luft's so fair an angenehm,
Die rose so lieblich weht.
Nau gehe mei gedanke nuf
Wu's immer Frueyohr is,
Wu's keh feren 'ring gewe duth,
Wu's herrlich is gewiss."

"Well, anyhow, when springtime comes,
Then am I pleased first-rate;
So fair and soft the breezes blow,
So lovely is the rose.
'Tis then my thoughts are raised on high,
Where Spring forever blooms,
Where change can never more be felt,
But glory shines around."

Early in life, Miss Bahn became an invalid and was unable to walk afterward. Soon she became bedfast and remained in bed fifty-five years. In spite of her affliction, she was of a jovial nature and would seldom talk about her afflictions. She entertained those who came to see her by telling stories of her ancestors, or by reciting her poems. She had a remarkable memory and a fairly good education. She was born in Hellam Township, York County, Pa., October 15, 1829, and died near her birthplace, in the first house east of Crandall's Health School, on the Lincoln Highway, August 15, 1902.

Many of her poems appeared on the first page of *The Index*, during the pastorate of Rev. G. P. Fisher. Her poems were published by H. C. Adams & Co., of York, Pa., in 1863. The preface of this volume was written by Rev. Daniel Ziegler, her pastor and friend.

NOTE.—We are indebted to Prof. George R. Prowell for these details, as appeared in an article in *The Gazette and Daily*, York, Pa., November 2, 1923.



TRINITY REFORMED CHURCH

CHAPTER III

2. TRINITY CHURCH, HELLAM, PA.

By the beginning of the Twentieth Century, two movements developed which led to the actual abandoning of the Kreutz Creek Church and the selling of it to the Presbyterians. These were, first, the movement away from the Union Church to the separate denominational church. The second was an outgrowth of the first, the desire to hold services each Sunday by each congregation, which led to the building of chapels in Hellam by each congregation. These were built, primarily, for Sunday School purposes, for church services were still held for eight years at the old Kreutz Creek Church after they had been built. But the inevitable trend of events was to center in Hellam, and eventually, on account of distance, to cut loose from the old historic spot at Kreutz Creek, where for more than 150 years, the religious life of both Lutheran and Reformed people had centered.

By 1894, instead of there being a Union Sunday School, as in previous years, each congregation had its own Sunday School, but meeting on every alternate Sunday in the same old Kreutz Creek Union Church. This condition was regarded as unsatisfactory by both Reformed and Lutheran people. An increasing desire also arose to have congregational services every Sunday. The Reformed appointments as late as Dr. Korn's pastorate (1902-07), and which were the same at this time, were as follows: Mt. Zion and Kreutz Creek, one Sunday; the following Sunday, two services at Canadochly Church; Locust Grove was supplied every fourth

Sunday in the afternoon on Canadochly's Sunday. Accordingly a meeting of the Kreutz Creek Corporation (Reformed Consistory and Lutheran Council) was held, September 10, 1900, when matters were thoroughly discussed, but no further action taken (Index, Sept., 1900, page 2).

An effort was made by the Reformed people to purchase the Lutheran interest in the Kreutz Creek Church, but this failed. In the October number of *The Index*, we can see the movement of affairs. The article is headed "NEW S. S. CHAPEL." We shall quote the following:

"The effort to purchase the interest of the Lutheran Congregation in the old Kreutz Creek Church property, has proved a failure. Under the circumstances and conditions of both church property and congregations it would be difficult to sell or buy. This matter has been stirred up by the Reformed people who have been subjected to the conditions of being enabled to hold Sunday School services only every two weeks for the last six years. To remedy this matter and to supply this much-needed provision it was decided, October 7, 1900, to erect a Sunday School chapel. Just where this chapel shall be erected is not yet decided, but shall be decided by school and congregation on October 21, after services."

Affairs moved swiftly, as they usually do under such stirring circumstances, and by the next issue of *The Index*, we are informed that,

" . . . It was unanimously decided to accept the beautifully located lot opposite the parsonage, which Mr. William Dietz offered to donate for the purpose."

The deed was executed, October 12, 1901, by William Dietz and Caroline, his wife, to William Frey, Clarence L. Hauser and Albert G. Emig, Trustees, in consideration of one dollar, for a plot with a frontage of 67 feet, and a depth of 250 feet, containing 68.4 perches, neat measure. It is recorded in Book 12 Q, page 443, January 5, 1902, H. F. Bowman, Recorder.

The following were appointed as a Building Committee: David Newcomer, W. C. Blessing, William H. Dietz, Frederick Roth and Daniel Lefever. William H. Dietz was appointed Treasurer of the Building Fund, in July, 1901. Ground was broken January 1, 1901.

Trinity Church was dedicated October 13, 1901, by Rev. Gideon P. Fisher, the pastor. A week of inspiring services was held in which the following took part: Rev. H. T. Spangler, D.D., President of Ursinus College; Rev. H. H. Apple, pastor of Trinity-First Church, York; Rev. R. R. Rhodes, pastor of the United Brethren Church, Dallas-town; Rev. George S. Sorber, pastor of Bethany Church, York; Rev. F. C. Yost, D.D., pastor Heidelberg Church, York; Rev. Charles P. Kehl, Dillsburg; Rev. L. E. Crumling, pastor Hellam United Evangelical Church; Rev. D. B. Lau, pastor Hellam Lutheran Church. The church cost \$5,000 and was all provided for except a few hundred dollars, which the Sunday School assumed. The Building Committee was discharged October 2, 1903.

Services were still held at Kreutz Creek Church. At first church services were held alternately at Hellam and at Kreutz Creek. The Kreutz Creek Church building was kept in repair and improvements were made. In the report of the Kreutz Creek Corporation, "permission was granted Miss Ellen Sultzbach to provide window panes and Mrs. Frederick Lehman to provide blinds for the Kreutz Creek Church. Mr. J. W. Gable was appointed to see to the repairing of the roof of the said church. Harry Frey and John W. Gable were appointed to oversee the erecting of a new fence, 615 feet, exclusive of gates at cemetery (page 59). Again, as late as June 3, 1904, it is recorded, "The President was instructed to appoint two collectors to collect funds for

the purchase of a carpet for Kreutz Creek Church, whereupon Mrs. Frederick Lehman and Miss Mame Strickler were appointed (page 80)."

For a time services were held at Kreutz Creek on Saturday evening, but they were not supported and attended as they should have been. So, by action of the Consistory, September 5, 1902, "it was decided to discontinue the Saturday evening services at Kreutz Creek and instead, hold such services at Trinity Church (page 62)." The inevitable trend toward was making itself felt, not, however without some opposition on the part of some of the members. The demand was made to have all services held at Trinity Church.

One of the first items which Rev. E. M. Sando had to face when he became pastor was this question of removing services from Kreutz Creek to Hellam. In the minutes of January 3, 1908, the matter came up in the following form: "The following committee was appointed to interview the Lutheran Council and congregation as to the matter of holding all Sunday School sessions at Hellam during the winter, to wit: Rev. E. M. Sando, Messrs. E. M. Strickler, David Newcomer, Daniel Lefever and W. C. Blessing (page 101)." At the next monthly meeting, February 7, 1908, the report of the committee was received. It was "moved and seconded that all Sunday School services and all church services excepting from May to September be transferred to Hellam. Motion carried (page 102)."

The question of the removal from Kreutz Creek had also to be taken up by the Kreutz Creek Corporation or Joint Consistory of the Reformed and Lutheran Churches. We find the matter coming up for action at the meeting of January 17, 1908, as follows:

"A sentiment vote of the Kirchenrath was called for as follows: 'All those in favor of removing all regular Church and Sunday School services from Kreutz Creek to the respective churches in the village of Hellam will please rise.' The result of the vote was ten in the affirmative and one contra. Those voting in the affirmative were Messrs. J. W. Gable, John Miller, Wm. Stoner, Latimer Bixler, David Newcomer, A. G. Emig, H. S. Frey, Daniel Lefever, E. M. Strickler and W. C. Blessing; negative, P. C. Metzel.

"On motion of P. C. Metzel, seconded by Wm. Stoner, it was decided to instruct the Pastors to canvass the congregations with reference to the above stated movement, and to report at the next meeting."

At the adjourned meeting, February 1, 1908, Rev. Sando reported as follows:

"Mr. Chairman, I beg leave to report that I have canvassed almost the entire congregation, there being fifteen members whom I have not seen; out of the members seen, seventy voted for the removal of the services, and three against. Fourteen did not vote at all; six of the fourteen desired to have the services remain at Kreutz Creek, the other eight expressed their willingness to abide by the decision of the majority."

Rev. Krout was not present at this meeting, but the President, L. R. Crumbling, read Rev. Krout's report, which is as follows:

"To the Joint Council of Kreutz Creek Church,

"Gentlemen: As per your request, as pastor of the Lutheran congregation I made a partial canvass of my people, and judging from the opposition met, I think it inadvisable for the Lutherans to act at this time with reference to abandoning the old Kreutz Creek Church. While I, personally, would favor the transferring of services to Hellam, yet we, as Lutherans, are not sufficiently united on the subject to act. Our loss would be too great, since I believe we would lose about twenty-five members, at least. I believe the time will come, when action will be advisable, but for the present I recommend that the Lutherans continue services at Kreutz Creek. If, however, the Reformed desire to transfer services, I

believe the charter will allow them to take such action. May the Lord guide you in your deliberations.

Jos. D. KROUT, Lutheran Pastor."

The following action was taken on the matter:

"It was moved by J. W. Gable that the question of moving services from Kreutz Creek be tabled for the present.

Motion seconded by Wm. Stoner. Motion carried."

At the meeting of Trinity Consistory, April 1, 1909, the following action was passed:

"Moved and seconded, That the Sunday School be authorized to continue its services through the summer months of '09, during the morning with the exception of Communion Sunday. Motion carried."

"Moved and seconded, That the services at Kreutz Creek be held in the afternoon, during the summer of '09, with the exception of Communion Sunday. Motion carried (p. 114)."

A motion to hold services once a month, during the winter, at Kreutz Creek was lost at the meeting held September 10, 1909.

From this time on all services were held in Trinity Church at Hellam. The same thing was done "for the winter" of 1910 by the Lutheran congregation, on account of the Kreutz Creek Church being too cold to hold services there.

At the meeting of the Kreutz Creek Corporation, January 27, 1911, the matter of the "Union" Sunday School, fostered by C. L. Hauser, claimed its attention. At this meeting, the sexton was instructed not to open the church except for the regular meetings of the two churches. At the meeting of January 31, 1911, it was shown that in spite of this order, the church was entered and the Sunday School was organized. A committee was appointed to meet with and urge those entering into the movement to desist in their efforts. An attorney was also consulted, who advised putting locks

on the doors. But the following Sunday these were forced and a session of the "Union" Sunday School was held. The "Union" movement called the control of the Kreutz Creek Church as being vested in the Corporation into question. But it is clear from our own history that the property was controlled from 1745 by the two official bodies; and since 1854, through charter, by the Kreutz Creek Corporation. This unedifying conflict continued until July 6, when a proposition was made by the "Union" people, to purchase the whole of the Kreutz Creek property or to find out how much would be sold and on what terms. At first the Corporation would not listen to any offers, in its reply, July 11, 1911. But at the meeting, November 24, 1911, it was "moved by W. C. Blessing and seconded by Wm. Emenheiser, that this joint council recommend to the congregations the sale of Kreutz Creek property, excepting the cemetery; and that a congregational meeting be called for that purpose. Motion carried, all members except one voting in the affirmative, one not voting at all."

Nothing was done, however, until the meeting of the Corporation, July 19, 1912, when it was "moved by G. C. Blessing and seconded by John Miller, that this Joint Council call a meeting of the contributing members of the congregations on Tuesday, August 20, 1912, at 2.00 o'clock P. M. for the purpose of authorizing the sale of all Kreutz Creek property except the Cemetery. Motion carried." This Congregational Meeting was held August 20, 1912, when it was moved by Wm. Emenheiser and seconded by B. B. Strickler "that the Joint Council be authorized to sell all the present Kreutz Creek Church property, except the cemetery, on the 28th day of September, A. D. 1912, at 1 o'clock P. M." The roll was called and the vote taken with

the following result: Yes, 23; No, 2. At the meeting of the Joint Council, the legal steps necessary to be taken were reported by the Chairman, L. R. Crumling. It was directed to advertise in the York *Gazette* and in the York *Dispatch* once a week until the day of sale and that 25 hand bills be posted. The following is a copy of the "ad" in the *Gazette*, of August 31, 1912:

PUBLIC SALE

Notice is hereby given that on Saturday, September 28, 1912, Kreutz Creek Church will expose to public sale on the premises, in Hellam Township, York County, Pennsylvania, on the road leading from the Susquehanna and York Borough Turnpike to Crumbling's Mill, about one-quarter mile from the turnpike, the following real estate:

A tract of land containing ten acres more or less, adjoining lands of Edward Myers, Milton Sultzbach, estate of Alfred Hauser, and others, with two-story brick church, two-story brick dwelling house, frame spring house, framebank barn and other out buildings erected thereon.

Sale to begin at 1 o'clock P. M., when terms and conditions will be made known by

KREUTZ CREEK CHURCH

31-5toaw

A deed in fee simple was executed to the Hellam Township School District for the lot of ground* now held by them and also for the triangular plot of ground† lying east of a line from the southwestern corner of the old cemetery to Myer's corner. The surveyor was authorized to survey and make plots of both the old and new cemeteries. The property was to be exposed to sale as a whole. The pipe organ, clock, pulpit furniture, stoves, lamps and bookcase were to

* Surveyed September 4, 1912, by Allen M. Seitz, containing 63.6 perches.

† Surveyed July 20, 1892, by Allen Kauffman, containing 26.5 perches.

be sold separate and apart from the property. William Emenheiser was to take charge of the communion service "until some disposition of same shall be made." J. C. Ernst was to act as auctioneer and E. M. Strickler as clerk.

The church was sold to a group of persons for \$3,000, and later became the home of the Kreutz Creek Presbyterian Church. (See deed for same, page 28).

CHARTER OF TRINITY REFORMED CHURCH

IN THE COURT OF COMMON PLEAS OF YORK COUNTY,
PENNSYLVANIA.

TO THE HONORABLE, THE JUDGES OF SAID COURT:

In compliance with the requirements of an Act of the General Assembly, entitled "An Act to provide for the incorporation and regulation of certain corporations," approved April 29, A. D. 1874, and its several supplements, the undersigned, all of whom are citizens of Pennsylvania, have associated themselves together for the support of public worship, and desiring that they may be incorporated according to law, do hereby certify that:

First. The name of the proposed corporation is "Trinity Reformed Church, Hellam, York County, Pennsylvania."

Second. The purpose of said corporation is the support of public worship of Almighty God according to the faith, doctrine, discipline, and usages of the Reformed Church in the United States.

Third. The business of said corporation is to be transacted at the Borough of Hellam, York County, Pennsylvania.

Fourth. The said corporation is to have perpetual existence.

Fifth. The Board of Trustees of said corporation is fixed at Eight (8), a majority of whom shall be Lay Members, the names and residences of those chosen Trustees for the first year are:

Name	Residence
W. C. Blessing.....	Hallam Boro
Edwin L. Lehman.....	Hallam Boro
Harvey K. Dietz.....	Hallam Boro
Howard E. Stoner.....	Hallam Boro
William Frey.....	Hallam Boro
A. G. Emig.....	Hellam Township

E. M. Strickler.....Hallam Boro
 W. H. Dietz.....Hellam Township

Sixth. The yearly income of said corporation other than that derived from real estate is not to exceed the sum of \$5,000.00 (Five Thousand Dollars).

Seventh. Any property, real or personal, which may be bequeathed, devised, or conveyed to said corporation, shall be taken, held and inure thereto, subject to the control and disposition of the Lay Members thereof, or such constituted officers, or representatives, of the same, as shall be composed of a majority of the Lay Members, Citizens of this Commonwealth, having a controlling power, according to the rules, regulations, usages of corporate requirements, of said corporation.

Witness our hands and seals this 23rd day of July, A. D. 1917:

W. H. Dietz	(SEAL)	G. C. Blessing	(SEAL)
W. C. Blessing	(SEAL)	Mrs. H. E. Stoner	(SEAL)
Harvey K. Dietz	(SEAL)	Mrs. E. M. Sando	(SEAL)
Mrs. D. J. Dehoff	(SEAL)	George Lefever	(SEAL)
Damie F. Stoner	(SEAL)	Daniel Lefever	(SEAL)
Mrs. E. B. Stoner	(SEAL)	Albert G. Emig	(SEAL)
Grace N. Libhart	(SEAL)	E. M. Strickler	(SEAL)
Mildred E. Strickler	(SEAL)	John Moul	(SEAL)
Mame E. Strickler	(SEAL)	E. D. Strickler	(SEAL)
Mrs. E. L. Lehman	(SEAL)	M. M. Dehoff	(SEAL)
Mrs. E. C. Dehoff	(SEAL)	William Frey	(SEAL)
Helen R. Dehoff	(SEAL)	Fred Dehoff	(SEAL)
Marguerite Rudy	(SEAL)	Clarence D. Emig	(SEAL)
Chas. E. Lease	(SEAL)	E. R. Crumling	(SEAL)
Frederick Roth	(SEAL)	Maggie E. Landis	(SEAL)
Howard E. Stoner	(SEAL)	Mrs. Mary J. Emig	(SEAL)
Edwin L. Lehman	(SEAL)	Mrs. G. B. Blessing	(SEAL)
Annie M. Blessing	(SEAL)	Janet I. Sprenkle	(SEAL)
Ella Dietz	(SEAL)	Esther Lieberknecht	(SEAL)
Harold Dietz	(SEAL)	David Newcomer	(SEAL)

State of Pennsylvania

County of York

SS.

Before me the subscriber, a Notary Public in and for said

County and State, personally appeared A. G. Emig, E. L. Lehman and W. C. Blessing, who in due form of law, acknowledged the above and foregoing application for charter, to be their Act and Deed.

Witness my hand and Notarial Seal this 23rd day of July, A. D. 1917.

EDWARD M. STRICKLER,
Notary Public.

(My commission expires April 7, 1921.)

IN THE COURT OF COMMON PLEAS OF YORK COUNTY,
PENNSYLVANIA.

In the matter of the corporation of the "Trinity Reformed Church, Hellam, York County, Pennsylvania."

And now to wit: September 4th, A. D. 1917, the within certificate of incorporation, having been filed in the office of the Prothonotary of said Court, since the 6th day of August, A. D. 1917, and it appearing that the publication of the intended application was made according to the law and rules of Court as appears by due proof of publication herewith submitted, I hereby certify that I have examined and perused the said writing, and have found the same to be in proper form and within the purposes named in the first-class, specified in section two of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29, 1874, and its various supplements, and the same appearing to be lawful and not injurious to the community, I order and direct that the said charter be, and the same is hereby approved, and that upon the recording of the same, and of this order, the subscribers thereto, and their associates, shall be a corporation, by the name of "Trinity Reformed Church," of Hellam, York County, Pennsylvania, for the purposes and upon the terms therein stated.

By the Court,

NEVIN M. WANNER, P. J.



State of Pennsylvania
County of York
SS

Recorded in Record Book 20-P, page 135, the 12th day of September, A. D. 1917.

EDWARD B. NEWMAN,
Recorder of Deeds.

BY-LAWS OF TRINITY CHURCH

A committee, composed of W. Clarence Blessing, William H. Dietz, Albert G. Emig and Rev. E. M. Sando was appointed March 1, 1918, to draw up By-Laws, which were adopted as a whole and ordered to be printed, April 24, 1918, and are as follows:

ARTICLE I

Name and Object

SECTION 1.—*Name*—This congregation shall be known by the name of “Trinity Reformed Church, Hellam, York County, Pennsylvania,” and shall be subject to the control of the General Synod of the Reformed Church in the United States, and in all respects be governed by its rules and regulations.

SECTION 2—*Object*—Its object shall be to provide its members with the stated preaching of the Gospel of Jesus Christ, the administration of the sacraments, the facilities for public worship, and the exercise of Christian Discipline in accordance with the Confession of Faith, known as the Heidelberg Catechism, and to adopt and prosecute from time to time such measures as are in harmony with the spirit and teaching and the customs of the Reformed Church in the United States, and that shall tend to promote the general interests of the Redeemer’s Kingdom.

ARTICLE II

Members

SECTION 1—*Qualifications for Membership*—All persons shall be members of this congregation and shall be entitled to all its rights and privileges who have been duly received into its communion by confirmation, by certificate, or by renewal of profession, and have not been excluded by the process of Christian Discipline.

SECTION 2—*Duties of Members*—Every member of this congregation shall endeavor to live a sober, righteous, and godly life,

labor faithfully in bringing others to Christ, promote the general welfare of the congregation, and contribute liberally according to his means to the support of the congregation and for the extension of Christ's Kingdom; to attend faithfully the public services of the church, engage diligently in private devotions, and partake of the Lord's Supper at least once a year. Parents shall present their children at the proper time for baptism and give special attention to the Christian training of the members of their household.

SECTION 3—Members in Good and Regular Standing—If any member shall refuse to contribute to the support of the church, or neglect to partake of the Holy Communion, or continue to absent himself for a period of one year from public worship, except in case of physical inability, such conduct shall be regarded as an offense against the Church, and he shall be admonished by the pastor or the elders. If, after admonition, he continues in such neglect of duty for another year, the Spiritual Council shall notify him that he is no longer in good and regular standing. If before the expiration of another year he shall express a desire to be reinstated and shall promise to attend to his duties, the Spiritual Council shall reinstate him. If, at the end of the third year, he shall not express a desire for reinstatement, or if any member shall unite with another congregation or denomination without a certificate of dismission, the Spiritual Council in either case shall erase his name from the church register.

ARTICLE III

Officers

SECTION 1—The officers of this congregation shall be a Pastor, four Elders, and four Deacons. The Pastor, Elders and Deacons shall constitute the Consistory of the Congregation. The members of the Consistory shall by virtue of their offices be the trustees of the Congregation.

SECTION 2—Duties of Officers and Consistory—The duties of the Pastor, Elders, and Deacons, and jointly of the Consistory shall be those prescribed by the Constitution of the Reformed Church in the United States, these By-Laws and the Charter of Incoporation of this Congregation. They shall direct and control all existing and future auxiliary organizations by members of the congregation. In all matters of a general nature, such as the borrowing or loaning

of money, and the remodeling or erection of buildings, which involve a larger amount of money than \$200 dollars, they shall first obtain the consent of the majority of those communicant members of the congregation assembled at a meeting called for the purpose, of which meeting at least two weeks previous notice must be given from the pulpit of the church.

SECTION 3—*Records*—The Pastor or Recording Secretary of the Consistory shall keep a complete record of all baptisms, confirmations, communicants, receptions by certificate, renewals of profession, dismissions, erasures of names, suspensions, excommunications, marriages, and deaths. The record shall be the property of the congregation.

SECTION 4—*The Spiritual Council*—The Pastor and Elders shall constitute the Spiritual Council, whose duty it shall be to watch over the members of the Congregation, to guard the doctrine of Christ, and to maintain strict and wholesome discipline; to admit members to full communion of the Church, and to exclude from it those who may err from the faith or offend in morals. It shall examine the catechumens applying for confirmation, and, before the observance of the Lord's Supper, inquire whether any member has departed from the doctrine of Christ in faith and practice, that those who are guilty may be disciplined as the case may require. It shall furnish upon proper request members of the congregation, in good and regular standing, with certificates of dismissal to another congregation in the Reformed Church in the United States or to any orthodox Protestant Church that receives members by certificate from the Reformed Church in the United States. The Pastor shall be president, but if the Pastor is absent one of the Elders shall preside. A majority of the members shall constitute a quorum. It shall keep a full and accurate record of its proceedings, which shall be submitted to the Classis when the occasion requires it and the Classis requests it.

ARTICLE IV

Officers of the Consistory and Their Duties

SECTION 1—The officers of the Consistory shall be a President, Vice-President, Recording Secretary, Financial Secretary and Treasurer. The Pastor shall be President by virtue of his office. The other officers of the Consistory shall be elected annually and

shall serve until their successors are chosen and installed. This election shall take place as soon as possible after the annual meeting of the congregation and following the Ordination and Installation of the new members of the Consistory.

SECTION 2—The Consistory shall appoint annually one member of the Congregation, if possible, as Sexton, and his compensation shall be fixed at the time of his election. His duties shall be those usually performed by the Sexton of a Church and such others as the Consistory shall from time to time direct. The Consistory shall have power to employ, as may be necessary, any suitable person for the proper care and attention of the property of the Congregation.

SECTION 3—The Consistory shall appoint annually an Organist and an Assistant Organist, who shall have charge of the organ or piano at the various services. His compensation shall be fixed at the time of his appointment. He shall be present and preside at the organ or piano at all regular and special services, including funerals, or, in case of his inability to be present, he shall arrange for the presence of a suitable substitute.

SECTION 4—The President shall preside at all the meetings of the Consistory, appoint all committees, countersign all vouchers for the payment of money, and perform such other duties as generally pertain to that office.

SECTION 5—The Vice-President, in the absence of the President, or in case of a vacancy in the pastorate, shall perform the duties of the President.

SECTION 6—The Recording Secretary shall keep a record of all consistorial and congregational meetings, take charge of all the legal papers belonging to the Congregation, sign all vouchers, attend to such correspondence as may come before the Consistory or Congregation, and perform such other duties as the Consistory or the Congregation may direct.

SECTION 7—The Financial Secretary shall receive all contributions for Current Expenses and for Benevolence made through the Duplex Envelopes, personally, or otherwise. The Financial Secretary shall keep an accurate record in a book which shall be the property of the Congregation of the contributions of every member of the Congregation for Current Expenses and for Benevo-

lence, and of such offerings as shall be designated for Benevolence from time to time, and of any other moneys which, by action of the Consistory, the Financial Secretary may be directed to receive. He shall transmit all funds in his hands to the Treasurer of the Congregation at least every two weeks. He shall submit a report of moneys received for Current Expenses and for Benevolence monthly to the Consistory and a quarterly statement of his financial standing to every member of the congregation. His account shall be audited annually. The Financial Secretary need not be a member of the Consistory.

SECTION 8—The Treasurer shall keep an accurate account of the Congregation's receipts and expenditures and disburse no funds unless authorized by the Consistory and not until the President and Secretary shall have signed the vouchers. He shall submit a report of the condition of the finances of the Congregation at every regular meeting of the Consistory, and a detailed report annually to the Congregation at its annual meeting. His books shall be audited annually and shall be the property of the Congregation.

ARTICLE V

Committees and Their Duties

SECTION 1—The following committees shall be appointed annually by the President at the first meeting of the Consistory after its organization: 1. Committee on Finance. 2. Committee on Property. 3. Committee on Supplies. 4. Committee on Music. 5. Committee on Ushering. 6. Committee on Missions and Stewardship.

Special Committees shall be appointed by the President, unless otherwise directed.

SECTION 2. The Committee on Finance shall promote the financial interests of the Congregation, including its benevolence, and from time to time make such appeals to the congregation for funds as may be necessary.

SECTION 3—The Committee on Property shall have charge of the house of worship, of the congregation's interest in the parsonage at Hellam, Pa., and of all other buildings which are the property of the Congregation, as well as of all grounds belonging to each. They shall see that they are kept in good repair and shall render a report of their condition to the Consistory at every regular

meeting.

SECTION 4—The Committee on Supplies shall provide the elements for the Lord's Supper, and such other supplies as may be needed from time to time, and for the securing of which authority shall be given by the Consistory.

This Committee shall be composed only of Elders.

SECTION 5—The Committee on Music shall supervise the Organist and the Chorister in the performance of their duties and endeavor to promote the general interests of music in the congregation.

SECTION 6—The Committee on Ushering shall have charge of the work of ushering at the services of the Church and seek to promote the spirit of fellowship among the members, giving special attention to the care of strangers.

SECTION 7—The Committee on Missions and Stewardship shall devote itself to the development of the spirit of missions and Christian Stewardship and plan to accomplish the missionary task of the Congregation. It shall co-operate with the Missionary Stewardship Committee of Classis and with General Synod's United Missionary and Stewardship Committee.

This Committee shall consist of five members, three of whom shall be from the Consistory and two from the membership of the congregation at large.

ARTICLE VI

Elections

SECTION 1—Only members in good and regular standing shall be entitled to vote for Pastor, Elders and Deacons, and all other officers of the Congregation.

SECTION 2—An election shall be held for Pastor, whenever this office in the Congregation shall become vacant, according to the prescribed regulations in the Constitution of the Reformed Church in the United States. This election shall be conducted under the direction of the Consistory. Every minister elected as Pastor, before he can be installed or inducted into office, must be in good standing in the Classis to which the Congregation belongs.

SECTION 3—An election for two Elders and two Deacons shall be held at the regular annual meeting of the Congregation of every year and those thus chosen shall serve two years or until their

successors are elected and installed. All elections for officers shall be determined by a majority vote of the members present in good and regular standing and the voting shall be by ballot.

SECTION 4—Two weeks before an election for Elders and Deacons takes place, the candidates for the several offices shall be proposed to the Congregation by the Consistory and no previous tenure of office shall disqualify any person for being such a candidate, giving the congregation the privilege to nominate additional persons for said offices.

SECTION 5—In case of a vacancy occurring by death, resignation or otherwise, the Consistory shall fill such vacancy for the current year.

ARTICLE VII

Meetings of Consistory and Congregation

SECTION 1—The stated meetings of the Consistory shall be held monthly in the Church or other suitable place at such a time as the majority of the members may decide. A majority of the members of the Consistory shall constitute a quorum. The following order of business shall be pursued: Opening Prayer, Roll Call, Reading and Adoption of Minutes, Reports of Committees, Reports of Officers, Unfinished Business, New Business, Adjournment.

Special meetings of the Consistory may be held upon due notice being given to all the members.

SECTION 2—The annual congregational meeting shall be held in the Church on the second Wednesday of January in every year. The Officers of the Consistory shall preside. All the officers shall present their reports in writing. The order of business shall be the same as that of the Consistory. At this meeting every organization or society of the Congregation shall be required to give a financial report.

Special meetings of the Congregation may be called at any time by the Consistory; and the Consistory shall also at any time, when requested in writing by one-tenth of the members of the congregation, issue a call for a special meeting thereof. Two weeks' previous notice must be given of the time, place, and object of such meeting, and when convened shall do only such business as may be embodied in the call. Nine members in good and regular standing shall constitute a quorum for either a regular or a special meeting

of the Congregation.

ARTICLE VIII

Mode of Worship

The mode of worship in this Congregation shall be non-liturgical in all respects, unless two-thirds of the members in good and regular standing shall by vote desire a change.

ARTICLE IX

The Constitution and the By-Laws of the Reformed Church in the United States and the Charter of Incorporation of this Church shall govern and regulate as to all matters not specifically provided for in these By-Laws.

ARTICLE X

Amendments

These By-Laws, or any part of them, may be altered or amended by a vote of two-thirds of the members present in good and regular standing, at either a regular meeting or at a special meeting of the Congregation called for that purpose; provided, that at least two weeks' notice of the proposed change and of the meeting shall have been given from the pulpit of the Church.

W. C. BLESSING,
WILLIAM H. DIETZ,
ALBERT G. EMIG,
E. M. SANDO, Member Ex-Officio,
Committee on *By-Laws*.

TRINITY CONSISTORY NOTES

October 23, 1901—First recorded minute of Trinity Church Consistory, assembled in quarterly session. At this meeting Dr. J. L. Deisinger resigned as Elder, owing to his health, and William H. Dietz was elected his successor.

May 30, 1902—New Consistory organized as follows: Secretary, W. C. Blessing; Treasurer, C. L. Hauser.

September 4, 1903—Floral design ordered on death of Elder Dr. Deisinger.

October 2, 1903—Building Committee discharged.

January 1, 1904—Committee to lay out lots on Cemetery: David Newcomer, W. C. Blessing.

June 7, 1908—Special services on frescoing church.

October, 1911—Individual Communion Set presented to the congregation by Mrs. E. B. Stoner and Mame E. Strickler in honor of their mother, Elenora Bahn Strickler.

May 7, 1913—Miss Mame E. Strickler elected Financial Secretary.

November 8, 1913—100 sets Duplex Envelopes ordered.

April 21, 1915—Water to be put in basement.

July 4, 1915—Heating plant to be installed in parsonage.

December 10, 1916—First Every Member Canvass.

March 1, 1918—Committee to draw up By-Laws: W. C. Blessing, A. G. Emig, W. H. Dietz.

April 24, 1918—By-Laws adopted as a whole and ordered to be printed.

June 2, 1918—Quarterly Communion adopted.

April 6, 1919—Vote of thanks to Mr. and Mrs. E. L. Lehman for installation of lights at pulpit and choir.

December 2, 1920—Bill for installation of furnace at parsonage ordered paid to C. E. Keim, amounting to \$257.75. (This is one-half the total cost; the other half having been paid by Mrs. Sarah J. Leiphart).

December 11, 1921—Pastor enrolled in Ministerial Insurance.

March 26, 1922—Church to be painted.

July 23, 1922—Robert E. Frey paid \$93.23 for painting Church.

The Willing Workers' Society was organized in August, 1902. The following is given in the constitution as their

object: "The object of the Society shall be the encouragement of our social work and furnish an opportunity for social and intellectual improvement (Art. II)."

Rev. G. P. Fisher moved into the parsonage, December 23, 1896. A fine velvet carpet was presented to Rev. Fisher, by Mr. Samuel Leiphart, as his personal property.

Kreutz Creek Christian Endeavor Society was organized by Rev. Fisher, January 2, 1895, with nineteen members. The following were the first officers: President, Rev. G. P. Fisher; Vice-President, A. H. Durboraw; Recording Secretary, Miss Annie M. Blessing; Corresponding Secretary, Miss Mame E. Strickler; Treasurer, Dr. J. Deisinger.

Kreutz Creek Sunday School was re-organized by Rev. Fisher, February 13, 1894, with 77 members.

The oldest member of Trinity Church and of the Kreutz Creek Charge is Captain William Frey, who was born February 7, 1834, in Freystown, now a part of East York, Pa. He is a descendant of Casper Spengler, who figures prominently in Kreutz Creek history in Lischy's time and later. William Frey played the organ in Kreutz Creek Church in Rev. Daniel Ziegler's pastorate for a number of years. He served as County Treasurer, 1877-1880. He served as elder in Trinity for a number of terms and represented Kreutz Creek Charge on the floor of Classis several times. At present he enjoys good health and lives in Hellam, Pa.

The following constitute the 1924 Consistory: Elders, W. Clarence Blessing, Edwin L. Lehman, William H. Dietz, Grover C. Blessing; Deacons, Harvey K. Dietz, Luther J. Dehoff, Howard E. Stoner, Clarence D. Emig.

CHAPTER IV

I. CANADOCHLY UNION CHURCH

This church is situated in the beautiful valley of the same name. It was called Canajohela by the Indians. But the German settlers gave to the "j" the sound of "ch," pronouncing it "chay," and to the "h" the sound of "k," hence it became Canachockoly, which was then shortened to "Tschockly," which appears in the statistical reports quite frequently. In fact it is not infrequently heard among the older people now, when it has the sound of "Chucky."

The Reformed and Lutheran congregations here, as at Kreutz Creek, used one building for 175 years, on down to the twentieth century. The Penns granted a warrant for the land to them December 27, 1752. The Union Church had three buildings. The first one was on the old cemetery, and was built in 1763. The wine-glass pulpit with its sounding-board, appeared in this old church.

FIRST CHURCH (1763-1800)

The following description in the Canadochly Record Book is recorded by some secretary, who claimed that he received the facts from eye-witnesses or in case of the older history from creditable tradition:

"The old Church was built in the year 1763, for the Lutherans and Reformed in Windsor Township, York County, in the State of Pennsylvania, and was called the Canadochly Church. It was built by the members of this Church. They furnished the building timber among each other. Except the joiner, no one was paid for his work, who was a certain Gosler. And one named Henry Amend was the carpenter, who had associated with him Michael Kauffelt, who related these things to the secretary. Henry Amend made the

frame-work for the roof of the Church. He moreover received no pay his labor except a suit of clothes, which still cost considerably. The Lutherans still did and helped the most, for they were the more numerous always, than the Reformed. The Church was finished in the year 1764 and stood about thirty-six years."

THE PENN WARRANT

PENNSYLVANIA, ss:

BY THE PROPRIETARIES

Whereas, Lodowick Myer and Peter Trett, of the County of York, have requested that we should grant them to take up twenty-five acres of land in trust for the use of the Lutheran and Presbyterian Congregation at Conedoughela adjoining Nicholas Helsel and John Fite-pener in York Township, in the said County of York, for which they agree to pay to our use at the rate of Fifteen Pounds Ten Shillings, current money of this Province, for One Hundred Acres and the Yearly Quit-Rent of One Half-penny Sterling for every Acre thereof.

These are, therefore, to authorize and require you to survey or caused to be survey'd unto the said Lodowick Myer and Peter Trett at the Place aforesaid, according to the Method of Townships appointed, the said Quantity of 25 Acres, if not already survey'd or appropriated, and make Return thereof into the Secretary's Office, in Order for further Confirmation, for which this shall be your sufficient Warrant; which survey in Case the said Lodowick Myer and Peter Trett fulfill the above Agreement, within six Months from the Date hereof, shall be valid, otherwise void.

GIVEN under my Hand and Seal of the Land-office, by Virtue of certain Powers from the said Proprietaries, at Philadelphia, this ninth day of March, Anno Domini 1753.

To NICHOLAS SCULL, Surveyor General.

JAMES HAMILTON (SEAL).

On the left margin is the following:

IN TESTIMONY That the above is a copy of the original, remaining on file in the Department of Internal Affairs of Pennsylvania, I have hereunto set my hand and caused the seal of said

Department to be affixed at Harrisburg, this twenty-first day of April, A. D. 1924.

(SEAL)

JAMES H. CRAIG,

Deputy Secretary of Internal Affairs.

Note—The date of the Warrant is March 9, 1753, but the reference in the deed of 1825 is December 27, 1752 (see page 80). Why this difference?

SURVEY OF CANADOCHLY LAND

We have recently secured a copy of a survey of the land given to Canadochly Church by the Penns. This is on record in the Land Office at Harrisburg and is a survey for "Kerrick Hoph; 20 a. 88 ps. and all; for the use of Lutheran Congregation." The land adjoins that of Baltzer Sheneberger on the north; John Freat Peener on the east; Christopher Heltzel on the south and west. The survey contains the following:

In pursuance of a warrant granted to Ludwich Myer and Peter Trett in Trust for the Lutheran Congregation for 25 a., dated the 9th of March, 1753, there was surveyed on the 17th of the 1st month, 1769, the above described Tract of Land situate in Windsor Township, York County.

P. WM. MATTHEWS, D. Y. SR.

To JNO. LUKENS, ESQR.

Survr. Gen.

IN TESTIMONY that the above is a copy of the original remaining on file in the Department of Internal Affairs of Pennsylvania, made conformably to an Act of Assembly approved the 16th day of February, 1833, I have hereunto set my hand and caused the Seal of said Department to be affixed at Harrisburg, this fifth day of April, 1898.

SEAL

JAMES W. LATTA,

Secretary of Internal Affairs.

COMMONWEALTH OF PENNSYLVANIA
DEPARTMENT OF INTERNAL AFFAIRS

IN TESTIMONY that the above is a copy of the original as

recorded in Book A, Volume 30, page 4, of Surveys, I have hereunto set my hand and caused the Seal of said Department to be affixed at Harrisburg this twelfth day of June, 1924.



JAMES H. CRAIG,

Deputy Secretary of Internal Affairs.

PRESBYTERIAN AND REFORMED

Note—Presbyterian was often used to denote Reformed in the early days. In fact, we still say that the Reformed are Presbyterian in government and the Presbyterians are Reformed in doctrine. This shows the close relationship between the two churches. Zwingli's successor, so far as the development and application of his teachings are concerned, was John Calvin, the human founder of the Presbyterian Church. The Penn warrant mentions the "Lutheran and Presbyterian Congregation at Conedoughela." This means the Reformed Church, as there was no Presbyterian settlement in the vicinity of Canadochly Church. (See also the Constitution of January 5, 1764, just below, for further corroboration). It was a common custom to speak of the Reformed Church as Presbyterian. The following quotation from *Pennsylvania Dutch and other Essays*, Revised Edition, published by the Lippincotts, in 1873, and edited by P. E. Gibbons, page 162, in a quotation from Rev. Jedediah Andrews, in *Hazard's Register*, under date of Philadelphia, 1730, is valuable for the point we are trying to prove, He says there are:

" . . . In this province a vast number of Palatines. Those that have come of late years are mostly Presbyterian, or, as they call themselves, Reformed, the Palatines being about three-fifths of that sort of people."

This passage is also quoted by Dr. Harbaugh in *Schlatter's Life and Travels*, page 41, foot-note.

CANADOCHLY CONSTITUTION OF JANUARY 5, 1764 (Translated by Dr. Hinke)

In the name of the most Holy Trinity, Amen. We, Evangelical Reformed and Lutherans in Windsor Town-

ship, in York County, in Canaschockly, have for a long time, because of our small number and our small financial resources, been satisfied to hold our divine services in a union school-house. But now, in view of the large increase of the congregations, the uncomfortable and inadequate room in this house, it is altogether too difficult and irreverent to continue our services there any longer. Hence, the members of both congregations have united to build a union church to the honor of God, and to the end that a true and pure divine service be held in it to our common edification and improvement. We therefore dedicate and consecrate this house to the service and honor of the triune God and to the Evangelical Lutheran and Reformed religion, which we recognize as the only religion in harmony with the Word of God. Hence we expressly and forever exclude from it all un-orthodox and opposing religions, parties and sects, rabbles and errorists, whatever their name may be, which shall leave the Reformed and Lutheran religion or oppose it, or, under the appearance of a religion want to mix it and refuse to remain in the purity and truth of the Divine Word.

Nor shall our children and descendants, who want to separate from the Evangelical Reformed and Lutheran religion, have the least right and claim to this church by pretending that their fathers and ancestors have built it.

But, in order that both the Reformed and Lutheran congregations may hold their services in peace and harmony, unhindered and undisturbed; and, in order that everything may be conducted honestly and orderly, in accordance with the Word of God, the following church rules have been agreed to and have been established to be kept inviolably by both congregations:

I

The Church shall be built unitedly and the cost shall be shared alike.

II

No congregation shall take advantage of the other in their rights and privileges. But they shall have the same rights.

III

Both congregations shall preserve the true worship, conformably to the Word of God; hence,

IV

No ministers shall be recognized except such as have been duly ordained by the Reformed and Lutheran Churches.

V

Every member shall make a regular contribution to the church, and help to pay the salaries of the ministers.

VI

The members shall aim to preserve peace and harmony.

VII

The members shall support all measures that tend to the growth of the Churches.

VIII

Members must not forget the poor, nor fail to contribute to the up-keep of the Church-building.

IX

The money thus collected shall be spent for the Church and the poor, especially their own poor.

X

The children to be baptized, as well as the communicants, are to be properly reported.

XI

The old school-house must be repaired or a new school-house must be built. To this, all the members obligate themselves to contribute.

(These articles were condensed by Dr. Hinke; in the original they were elaborated in detail.)

For the confirmation and maintenance of this order, all the members have signed their names with their own hands.

This done at Canaschockly, in Windsor Township, January 5, 1764:

REFORMED MEMBERS

PETER DRITT	H. W. E. JACOB WEINAND
JOHN HENRY WOLF	CONRAD BRUBACHER
MICHAEL ZIMMERMAN	PHILIP SCHMIDT
JOHN KROHN	His
WILLIAM MICHEL	MICHAEL (M K) KOENIG
JACOB HARDT	Mark
His	J. M. P. MICHEL
CASPAR (X) SEELE	JACOB LEBER
Mark	HENRY LIEBHART

The above are the Reformed signers and this paper belongs to the Lutherans. But there is another copy of this constitution, just like this, which is signed by the Lutherans and belongs to the Reformed. The Lutheran signers are as follows:

LUTHERAN MEMBERS

JOHN PETER ADIG	His
JOHN ANTON AMEND	HENRY (H) FRICK
ADAM FISCHBORN	Mark
JOHN BEYER	MICHAEL HORN
JOHN NICHOLAS GEIB	NICHOLAS STRÖHM
His	PETER SCHNEIDER
VEIT (W) BENNER	GEORGE GRUFT
Mark	MATTHIAS WISSLER
NICHOLAS GEIB	JACOB WATZ
JOHN SCHÖNBERGER	JOHN KRAHLE
His	His
JOHN (H) THORMAN	JOHN (H) GOHN
Mark	Mark
JACOB DELLINGER	His
JACOB BOLLMER	ANDREW (A) GOHN
GEORGE MEYER	Mark
JOHN MARTIN	MATTHEW STRÖHER
JOHN NICHOLAS DEH	GEORGE LEFEVER

BALTHASAR SCHENBERGER
 PHILIP SCHMELTZER
 FREDERICK PFAFF
 His
 JOHN (H) GOHN
 Mark

CONRAD BINGEL
 JACOB SCHEIDMAN
 JOSHUA DELLINGER
 JACOB KADEL
 JOHN GEORGE DEH

The copy of this constitution was secured through the courtesy of Dr. Hinke, who copied it from the original, somewhere in Canadochly, while professor in Ursinus School of Theology between the years 1898 and 1907, but did not note whence he secured the copy. The originals so far have defied all efforts to be brought to the light of day.

NOTE—In a letter dated November 9, 1924, Dr. Hinke informs the author that this Constitution is found in the Canadochly (Union) Record, pages 92-97. Dr. Hinke is translating this record at the time of this writing.

COMMUNION SET

The old pewter Communion Set of Canadochly Union Church is still preserved by the Canadochly Lutheran Congregation in its safe. It bears the date of 1765, with the initials I. G. K. and I. G. D., whose positions are interchanged on the two pieces. We are indebted to Mr. Edward S. Ilgenfritz for this fine picture.

MEMBERSHIP LISTS

One of the interesting old record books of the Canadochly Church is the "Register der Confirmanten und Communicanten fuer Tschochly." The list of confirmed of 1814 appear. The communicants of 1814, 1815 and 1816 are recorded. Then there is a break until 1843, when 118 are recorded. It is to be regretted that the lists were not accurately kept during the preceding years. In another section of the book, the communicants are given beginning in



1765 COMMUNION SET

the year 1833, under the pastorates of Rev. Daniel Ziegler and Rev. J. Oswald almost every year up to 1871, when no further lists appear for either the Reformed or the Lutheran congregation. But they are continued beginning with the year 1872, in the large Church Record which is in the pastor's care. However, a new Church Record is now in use since 1920.

The lists of those confirmed also appears in their order as they are received. They are separated according to sex as "Maenliche" and "Weibliche," that is, "male" and "female." It may be of interest to note that first recorded communion list of Dr. Ziegler's pastorate, May 26, 1833. The names are many of the familiar ones of this generation as follows: Henry Ruby, John Kneisly, Michael Paules, Henry Leber, Peter Stehly and Frau, Henry Paules, Adam Paules and

Frau; Samuel Leber, Adam Stephan, Elizabeth Keller, Elizabeth Young, Sophia Keller, Elizabeth Liebhart, Catharine Gohn, Susannah Paules, Elizabeth Cafloh, Barbara Schopp, Rebecca Jacobs, Polly Neef, Anna Maria Oberdorf, "Ux. Seniori Hengst" (wife of the Older Hengst); David Leber—24 in all.

Here is a list, the first one in the Register, whether Reformed or Lutheran or both, it is not stated. It is headed with this statement: "Confirmanten im Jahr 1814."

1. Daniel Reiter, 17	21. Elizabeth Pfaff, 18
2. Johannes Kurzshild, 23	22. Catharina Dellinger, 17
3. Jacob Jinfeldt, 24	23. Magdalena Voigt, 17
4. Michael Gerner, 23	24. Salome Abel, 16
5. Abraham Pike, 17	25. Susanna Holsinger, 16
6. Friederich Schoenberger, 19	26. Rebecca Kauffelt, 17
7. Georg Kauffelt, 19	27. Julianna Hengst, 16
8. Peter Voigt, 18	28. Elisabeth Minnich, 15
9. Peter Abel, 17	29. Salome Ruby, 18
10. Georg Lieberknecht, 16	30. Anna Holsinger, 18
11. Michael Hengst, 15	31. Elisabeth Kron, 16
12. Peter Pfaff, 17	32. Elisabeth Holsinger, 22
13. Daniel Jacobs, 15	33. Katharina Abel, 23
14. Georg Klein, 18	34. Anna Klein, 17
15. Adam Butsher, 20	35. Esther Glinten
16. Johannes Holsinger, 20	36. Elisabeth Klein, 17
17. Ester Jinfeldt, 20	37. Magdalena Keller, 17
18. Maria Schlott, 17	38. Susanna Noland, 15
19. Elisabeth Jacobs, 17	39. Elisabeth Bauer, 20
20. Catharina Schlott, 19	40. Catharina Bauer, 19

THE SECOND CHURCH (1801-67)

"Then the church members, the Lutherans as well as the Reformed, resolved to build a new brick church, which was built in the year 1801. A Building Committee of four was appointed, viz.: Michael Kauffelt and Anthony Keller, as Lutherans, and Conrad Leber and Jacob Dritt, as

Reformed. Trustees were also chosen, and a Treasurer, who was Mathias Becker. In the year 1801, a subscription was made to subscribe and to collect money to build the new church. . . . In the same year the corner-stone was also laid. And when the church was finished, they also bought an organ from Christian Rathfon for the Church. And in the year 1816, they purchased another organ from Joseph Small, and sold the old organ. The said above named church having stood from that time until the year 1867 (Canadochly Records)."

The foundations of this church are still seen to the east of the present Lutheran Church. The Wrightsville road runs over the very site of the old church. The former road ran to the west of the Lutheran Church, beginning to branch off from the present road about where the Lutheran sexton's house is located. In order to straighten the old cemetery line and the field on the opposite side of the road, which belonged to Samuel Leber, the father of Jacob H. Leber, as well as to have the road straight, it was decided to build the third church building on the angle formed by the intersection of the old road with the York road, where three sycamores stood. So, happily for this generation, we now have straight lines for both plots of ground and a straight road. But it must be remembered that the Lutheran Church is not built on the old Penn grant of land, but on the Samuel Leber tract. This change of boundaries caused the foundations of the second church building to be in the middle of the new road-bed. The pastor had an interview, September 2, 1923, with Mr. David Leiphart, who is one of the oldest members of the Reformed Church, being born, September 27, 1837, and who assisted in tearing down this old building. To him we are indebted for the following facts.

The church was built of brick, which were used in the construction of the third building, the present Lutheran Church. But owing to the fact that they were somewhat larger than the new brick they could be used only in the inner courses, it being necessary to fill in, in order to even up the courses. The old brick contained footprints of dogs, which of course, were made while the brick were soft. This shows that the dogs of 1800 roamed about as much as do their descendants of the present generation; in fact more so, as there were no laws, requiring their owners to keep them at home. These new bricks were burned on the field near the church.

The second church had a gallery on three sides. It had a wine-glass pulpit on the north side. The stone supporting the pulpit was brought over from the old log church and bears the inscription, "Abril 1765." This stone is about a foot square on top where it is neatly dressed by the stone-mason, and slants in larger proportions to the rock base. It can still be seen in the front of the Lutheran Church. On this stone rested the stem of the pulpit, a beam about eight feet high. Above the pulpit was the sounding-board with a ball on top. The ceiling was of boards and arched. The walls were unfrescoed, being a plain or dirty white. The floor was of brick, being replaced in the earlier days of Mr. Leiphart with a wooden floor. The church was heated by two large stoves about twelve to fifteen feet apart, with drums attached. The stove-pipes joined one another in a single line running up to the chimney. There was a pipe organ in this church, the date of institution being unknown, but prior to Mr. Leiphart's time. It was not played for a long time, because there was no organist available. Then Valentine Stein, who belonged to the local band, began to play and continued as

organist until his death, April 19, 1878. This organ stood for a long time in one of the sheds after the demolition of the old church. The corner-stone, unfortunately without any date, is now seen in the southeast corner of the Lutheran Church. An attempt was made to rifle this stone as is evidenced by the chipped corners and the scratches still plainly seen on the stone. The attempt was unsuccessful, or the vandals were driven away before their purpose was accomplished. Mr. Leiphart saw the contents of this stone and they consisted of catechisms, coins, newspapers, and the Bible.

The location of the first church is fixed by the fact that the grandparents of Mr. Leiphart, Adam and Catharine Sloat are buried on the site of the first building. Their tombstones can still be seen and are found in the middle of the old cemetery about fifteen feet from the York road. Adam was born December 22, 1761, and died August 3, 1833; Catharine was born September 22, 1766, and died December 19, 1848. We feel grateful to Mr. Leiphart for these facts which localize many interesting facts concerning our early history.

THE PENN DEED FOR CANADOCHLY CHURCH

THIS INDENTURE, made this twentieth day of December—in the year of our Lord one thousand eight hundred and twenty-five—BETWEEN John Penn and William Penn, Esquires, by Thomas Cadwalader, of the city of Philadelphia, Esquire, their Attorney, duly constituted by Letters of Attorney, duly executed and recorded in the office for recording deeds in and for the County of York, in the State of Pennsylvania, of the first part, and John Gilbert and Michael Paules—of the said county, Yeomen of the second part, WITNESSETH, that the said parties of the first part, for and in consideration of the sum of Forty-six Dollars to their said attorney, for their use, in hand paid by the said John Gilbert and Michael

Paules—the receipt whereof is hereby acknowledged, and the said John Gilbert and Michael Paules, thereof forever discharged by these presents, have granted, bargained, sold, aliened, enfeoffed, released, conveyed, and confirmed, and by these presents do grant, bargain, sell, alien, enfeoff, release, convey, and confirm unto said John Gilbert and Michael Paules their heirs and assigns all that certain tract or parcel of land, situate, lying, and being within the lines of survey of the Manor of Springetsbury, in York Township, in the said County of York, upon which is now situated the Lutheran and Presbyterian Church of Conajocala being the same land originally Surveyed under a warrant dated the twenty-seventh day of December in the year of our Lord one thousand seven hundred and fifty-two, directing the survey of certain land for the use of the Congregations of the said Church. The land hereby conveyed being bounded Northwardly by land in the possession of George Fake, Eastwardly by land of George Dellinger and on the South and East by land belonging to Samuel Leber—containing twenty acres and eighty-eight perches—and usual allowance for highways, &c., together with all and singular the woods, ways, waters, water-courses, rights, members, liberties, and appurtenances unto said tract of land belonging, or in any wise appertaining, and the reversions and remainders, rents, issues, and profits thereof, TO HAVE AND TO HOLD the said tract or parcel of land and premises hereby granted or mentioned, or intended so to be with the appurtenances, unto the said John Gilbert and Michael Paules, their heirs and assigns, to the only proper use and behoof of and in trust for the said Lutheran and Presbyterian Congregations at Conajocala, forever. And the said parties of the first part for themselves, their heirs, executors and administrators, do covenant, promise, grant, and agree, to and with the said parties of the second part, their heirs and assigns, by these presents, that they the said parties of the first part, and their heirs, the above described tract of land and premises hereby granted or mentioned or intended so to be, with the appurtenances unto the said parties of the second part, the Trustees aforesaid and subject to said trust to their heirs and assigns, against them, the said John and William Penn and each of them, their and each of their heirs, and against all and every other person or persons

whomsoever, lawfully claiming, or to claim, by, from or under them, or either of them, shall and will warrant, and forever defend by these presents. In witness whereof the said parties to these presents have hereunto interchangeably set their hands and seals, the day and year first above written.

Sealed and Delivered
in the presence of us

JOHN CADWALADER
MATHIAS BAKER

JOHN PENN (L S)
WILLIAM PENN (L S)
By their Attorney,
T. CADWALADER.

Received, the day of the date of the above indenture, of the above named John Gilbert and Michael Paules, the sum of Forty-six Dollars, being the consideration money in the above indenture mentioned.

T. CADWALADER,
Atty. for J. and W. Penn.

Witness.

JOHN CADWALADER.

On the twentieth day of December, Anno Domini 1825, before me, the subscriber, Justice of the Peace for the County of York, came and appeared the above Thomas Cadwalader, and acknowledged the above indenture to be his act and deed, and the act and deed of John Penn and William Penn, his constituents therein named, and declared that the same may be recorded as such. Witness my hand and seal.

MATHIAS BAKER. (L S)

The following notations appear on the back of the above indenture: Recorded in the office for recording of deeds in and for the County of York, in Book III, page 32 &c. Given under my hand and the seal of said Office at York, the 20th day of December, 1825.

J. B. WENTZ, Recorder.

Seal: "Recorder's Office, York County, Pennsylvania."

Also the following:

No. 531
DEED

JOHN PENN AND WILLIAM PENN
to
JOHN GILBERT AND MICHAEL PAULES
In Trust for
CONAJOCKALA CHURCH
Deed to be recorded
the 20th Dec., 1825
Fees \$1.12½
Recd. fees from John Gilbert
J. B. WENTZ

ARTICLES OF AGREEMENT OR CHARTER OF MAY 28, 1838

The GERMAN LUTHERAN and GERMAN REFORMED CONGREGATIONS, worshipping at Canadochly Church, in Windsor Township, in the County of York, in the State of Pennsylvania, being citizens of the said State, desirous to be incorporated, and to enjoy the powers and immunities of a Corporation, or body Politic in Law, have agreed upon, and adopted the following Articles and Conditions, as the fundamental rules of the Corporation, that is to say:

ARTICLE 1. Jacob Gohn, Michael Schlott, Michael Shenberger and Samuel Hengst (of whom Jacob Gohn is president), present Elders; John Givens and Samuel Gilbert, present Church Wardens of the Lutheran Congregation; Peter Stehly, Christian Dritt, Adam Paules, and Henry Ruby (of whom Peter Stehly is president), present Elders; Henry Sultzbach and Michael Ruby, present Church Wardens of the Reformed Congregation aforesaid, being Citizens of said State, and their respective successors, duly elected and appointed, as hereinafter is directed, are hereby declared to be a Corporation, or Body Politic in Law for religious purposes, to have continuance forever hereafter, by the name, style and title of CANADOCHLY CHURCH.

ARTICLE 2. The Corporation hereby established shall have and enjoy, all and singular, the powers and immunities, rights, privileges and capacities, given, granted, and conferred upon Corporations for such purposes, legally constituted, in and by the Act of General Assembly of the State, entitled "An Act to confer on certain Associations of the Citizens of this Commonwealth, the powers and immunities of Corporations or bodies Politic in Law,"

and shall also be subject to all the liabilities, rules, regulations, provisions, obligations and conditions, prescribed in and by the said Act of General Assembly, and the supplements thereto, and the Act, entitled "An Act relative to suits brought by or against Corporations." Provided, that no purchase, sale, or disposal of real property shall be at any time made without the consent of at least a majority of the contributing members of said Church.

ARTICLE 3. The proceeds of any sale, or sales that may be made, and all the incomes, of the Real and Personal estate of said Church are to be applied by the said Corporation, for the benefit of the said Church, and keeping up and repairing the place of worship, and other buildings and improvements belonging thereto, and a majority of said members constituting the Corporation, shall be a quorum in all cases, to do business.

ARTICLE 4. The said Corporation shall always consist of four Elders and two Church Wardens of the Lutheran Congregation, and four Elders and two Church Wardens of the Reformed Congregation aforesaid, constituted and chosen as hereinafter mentioned, that is to say, two Elders and one Church Warden of those first above named in each Congregation shall remain members, until the election in the month of May, in the year of our Lord, One Thousand Eight Hundred and Forty, and two elders and one Church Warden in each Congregation shall be elected by the respective congregations in the month of May, One Thousand Eight Hundred and Thirty-nine, in the room of so many of the said Elders and Church Wardens, whose places then shall become vacant, and thereafter in the month of May in each year, two Elders and one Church Warden in each Congregation shall be elected by the respective Congregations, to supply the places of so many of those whose term of service shall have then expired, so that the period for which all such Officers shall have been elected, shall expire in the month of May in the second year after their election, but those who have previously served may at all times be re-elected. The elections to be held by said Congregations separately and a majority of votes to decide the choice in all cases. Those only who are contributing members of said Congregations shall be entitled to vote at election and the day and place of holding elections shall be proclaimed in the Church at a public meeting at least one week

previously. And if any member of the Corporation shall remove out of said County, die, resign, or be removed, then and in every such cases the remaining members of the Corporation may supply his place by appointment until the election, when his place would have become vacant. Two Presidents (who are to preside alternately at the meetings of the Corporation) may be appointed by the Corporation, one from the Elders of the Lutheran and the other from the Elders of the Reformed Congregation, also one Secretary and one Treasurer, and the President may call meetings of their respective Congregations, as often as the case may require.

ARTICLE 5. The said Congregations are considered as having equal rights to the Church, lands, buildings, and improvements. The time and manner of enjoyment may be regulated by the Bye Laws. But no Bye Laws, or Ordinances, enacted by the said Corporation, shall at any time be valid, which are contrary to the fundamental usages, principles or discipline of either of the said Congregations. And a record shall be kept of all the transactions of the Corporation which shall be open to the inspection of contributing members of either Congregations at all reasonable times.

ARTICLE 6. As often as occasion may require each of the said Congregations may elect a Minister who shall be chosen by a majority of the Contributing Members of such Congregations.

ARTICLE 7. The said Corporation and their successors, by the Name, Style and Title aforesaid, shall be able and capable in law to take, receive, and hold any Lands, Tenements and Hereditaments, and all Moneys, Goods, and Chattels, given and bequeathed to them to be applied to the Purposes for which this Corporation is instituted according to the Articles herein contained, or the By-Laws, subject nevertheless to the Provisions, Terms and Conditions of the Acts of General Assembly above mentioned. Provided further that the clear yearly value or income of the real and personal estate of the said Corporation shall not at any time exceed the sum of two thousand dollars.

Lutheran

Jacob Gohn (President), Michael Schlott, Michael Shenberger, Samuel Hengst—Elders; John Givens, Samuel Gilbert—Church Wardens.

Reformed

Peter Staely (President), Chrn. Dritt, Adam Paules,
Henry Ruby—Elders. Henry Sultzbach, Michael
Ruby—Wardens.

The undersigned Judges of the Supreme Court of the Commonwealth of Pennsylvania do certify that we have perused and examined the above written instruments and Articles of Association and are of opinion that the objects, articles, and conditions therein set forth and contained are lawful. Witness our hands this 28th day of May, A.D. 1838.

JOHN B. GIBSON,
MOLTON C. ROGERS,
CHARLES HUSTON,
JOHN KENNEDY.

To the Supreme Court of the Commonwealth of Pennsylvania, I, William B. Reed, Attorney General of the Commonwealth of Pennsylvania, certify that I have perused and examined the above instrument and Articles of Association, and am of opinion that the objects, articles and conditions, therein set forth and contained, are lawful.

WILLIAM B. REED.

I, Philo C. Sedgwick, Clerk of the Supreme Court of Pennsylvania, for the Middle District, do certify that on this 28th day of May, A. D. 1838, the above Charter or Instrument of Incorporation was presented to the Court above named, and by the Judges thereof was duly certified.

In testimony whereof I have hereunto set my hand and affixed the seal of said Court.

P. C. SEDGWICK, *Clerk Sup. Ct., Middle District.*

On the back of the Charter, which is thirty-four inches wide and eighteen and a half inches long, and is a piece of heavy parchment, is the endorsement of the Governor, as follows:

1838, June 25th, Let the within instrument of writing be enrolled according to law.

JOSEPH RITNER.

Commonwealth of Pennsylvania
Secretary's Office

Enrolled in Charter Book No. 6, Pages 269 &c., containing a

record of acts incorporating Sundry Literary, Charitable and Religious Institutions.

Witness my hand and the seal of the said office at Harrisburg the twenty-fifth day of June in the year of our Lord One Thousand Eight Hundred and Thirty-eight, and of the Commonwealth the sixty-second.

J. WALLACE, *Deputy Secretary.*

MEMBERSHIP OF 1839

A list of Church members is preserved in the Register, dated April 1, 1839, and is as follows:

“Verzeichnisz aller Kirchen-Glieder der Lutherischen und Reformirten-gemeinschaftlichen Kirche in Canadochlie, in Windsor Township, York County, April 1th, 1839.”

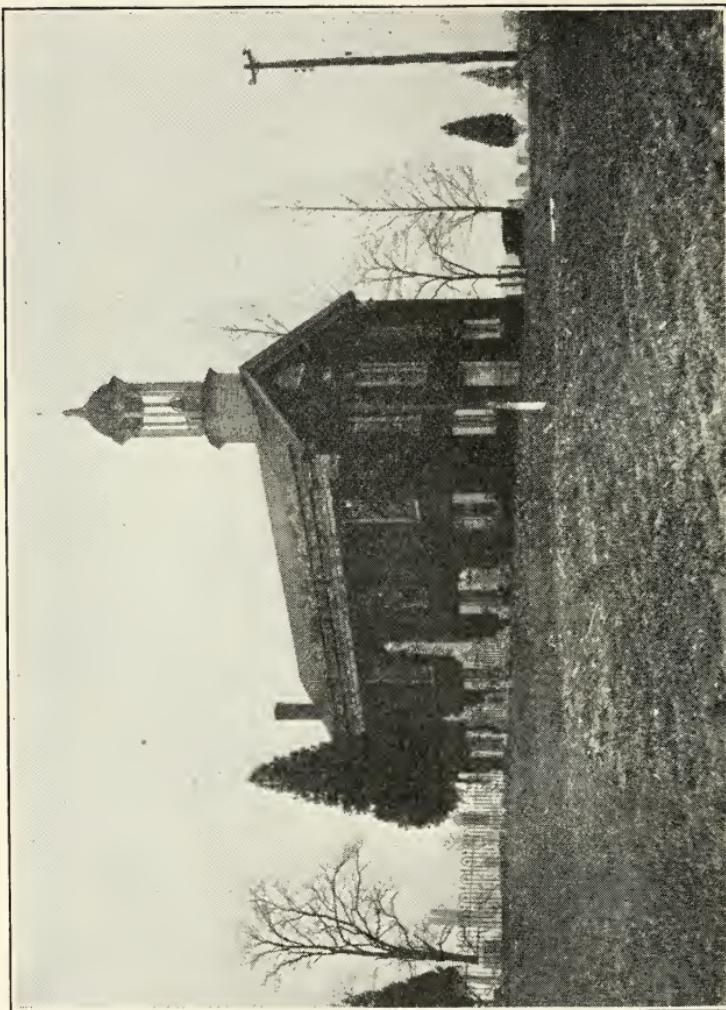
NAMEN DER KIRCHEN-GLIEDER

1. Peter Steehle	22. Michael Hengst
2. Jacob Gohn	23. Georg Keller
3. Samuel Leber	24. Jacob Mayer
4. Michael Paules	25. John Karmoney
5. Adam Paules	26. Zacharias Hengst
6. Samuel Hengst	27. Georg Dellinger
7. Jacob Kauffelt	28. Balthasar Schemberger
8. Heinrich Leber	29. Frederick Stieg
9. Michael Schemberger	30. Georg Hallebein
10. Michael Schlott	31. Michael Boll
11. Peter Keller, Senior	32. Georg Lieberknecht
12. Michael Ruby	33. Heinrich Gail
13. Peter Keller, Junior	34. Jacob Trehoff
14. John Gibbons	35. Wido Attig
15. Jacob Liebhardt	36. John Winter
16. August Charles von Boem- men, Dr.	37. Henry Beard
17. David Fauth	38. Peter Focht
18. Adam Butsher	39. Adam Gramling
19. Georg Hinkel	40. Heinrich Pfaff
20. Peter Pfaff	41. Samuel Liebenknecht
21. Adam Hoffmann	42. Heinrich Miller
	43. John Pfaff, Jun.

44. John Pfaff, Sen.	76. Samuel Keller, Sen.
45. Jacob Leber	77. Friderich Kramer
46. Ana Maria Oberdorf	78. Henry Keinert
47. David Hengst	79. John Ruby
48. John Pfaff, Sen.	80. Michael Ziegler
49. Henry Sulzbach	81. John Abel
50. Henry Paules	82. Christ Zuppler
51. Peter Abel	83. Samuel Keller
52. John Kneisley	84. Jacob Abel
53. John Liebhardt	85. Henry Wohlleber
54. Christ Dritt	86. John Will
55. Samuel Gilbert	87. Georg Poff
56. Georg Oberdorf, Sen.	88 Simon Fiskey
57. Henry Kleine	89. William Steel
58. Jacob Dritt	90. Samuel Zerefash
59. Jacob Dosh	91. Georg Frey
60. William Burg	92. David Leber
61. Michael Dosh	93. John Helleman
62. Treat Benson	94. Daniel Keller
63. Emanuel Benson	95. Nathaniel E. Leber
64. John Gilbert, Sen.	96. Georg Miller
65. Georg Gilbert	97. Georg Poff
66. Jacob Witman	98. Henry Reisinger
67. Michael Schemberger	99. John Keller, of Samuel
68. Henry Ruby	100. Adam Stine
69. Leonhard Rathfong	101. Zachariah Metzger
70. Frederick Ruby	102. Benjamin Hengst
71. Joseph Evans	103. Friederich Wagner
72. John Schlott	104. Adam Market
73. Samuel Keller, Esq.	105. Philip Kisner
74. Simon Meiers	106. John Berkman
75. Heinry Keinert	

THE THIRD CHURCH (1867-1907)

The third building was erected in 1867; this is the present Lutheran Church. It was built of brick in the same style as Kreutz Creek. Peter W. Keller was the contractor; John Liephart and Samuel Leber were the Reformed mem-



CANADOCHLY UNION CHURCH

bers of the Building Committee and George Keller and Samuel Gilbert, the Lutheran members. The Lutheran pastor was Rev. Jonathan Oswald and the Reformed pastor, Rev. Daniel Ziegler.

The Canadochly Records contain the following about the Third Church:

“And the year previous (1866) it was deemed advisable by both the Lutheran and Reformed members to take under consideration, the advisability of building a new Church, on account of the old one not being adapted to the time any more, and the same being considerably dilapidated. It was agreed by the councils of both congregations to call a meeting of the members, which having been done so, in the year 1866. And at the same time a subscription having been presented which was liberally sustained, and it was unanimously decided that a new church edifice should be erected. In the meantime, until the following year, all necessary preparations were made. The following members were chosen as the Building Committee, viz, George Keller, Samuel Gilbert and Samuel Lieberknecht as Lutherans, and Samuel Leber, John Liebhart and Reformed, who have appointed Peter Keller, Jr., as Treasurer, to whom all money was paid for building purposes.

“And arrangements now having been made, the following May, 1867, the corner stone was laid and from that time on, work was pushed forward as rapidly as could be done. The structure having been completed and was then dedicated to the worship of God in the fall of the same year.* Peter Keller having been the contractor, and having received for the construction of the Church and a brick stable, \$7,949.88, in cash, besides the old brick church, which is not definitely known what was realized from the same.”

PRESS NOTICES

The following press notices give a brief history of the third building of Canadochly Church. They bear the stamp

* This does not agree with the account in the daily paper, which makes the dedication take place May 17, 1868. (See below)

of freshness and reality which we cannot give in a narrative of the event, some sixty years after the construction of the Church.

LETTING OF THE CONTRACT

“CANADOCHLY CHURCH—We learn that the contract for building the new Canadochly Church, near the site of the one now standing, in Lower Windsor Township, five miles from this borough, has been awarded to Mr. Peter Keller, Jr., carpenter, of that township, at and for the sum of \$7500 and the old building; and that the new edifice will be erected the following spring. The contractor is making preparations for a vigorous prosecution of the work as soon as spring opens, and for that purpose has procured from the brickyard of Messrs. Ellwein & Son, in this place, 100,000 bricks, which are now on the ground, which together with 80,000 to 90,000 of good brick from the old building will go far towards completing the new edifice. The church property, including eighteen acres of land, is held jointly by the German Reformed and Lutheran Congregations worshipping there, and by whom the new building is to be put up. There were also two additional acres of land purchased a few years since, which has been appropriated and handsomely fitted up for a cemetery near the church, and of which many of the lots have been taken.”
—*Wrightsville Star*, quoted by *York Gazette*, January 15, 1867.

ANNOUNCEMENT OF CORNER STONE LAYING

“CORNER STONE TO BE LAID—We are requested to announce that the corner stone of the new Kenadocholy Church, about to be erected in Lower Windsor Township, five miles from this borough will be laid on Sunday, the 12th of May, proximo. A number of ministers will be present, and interesting services may be expected on that occasion. The sermon in the forenoon will commence at 10 o'clock and will be in the German language. Preaching in the afternoon at 2 o'clock, in the English language.

Refreshments will be liberally provided for those in attendance, and provender for horses. The public is cordially invited to attend."—*The York Democratic Press*, April 26, 1867.

It will be noticed by the following quotation that the services for the corner stone laying were delayed a week. The weather may have been unfavorable or the work delayed so that it was not finished on time for the ceremony.

LAYING OF CORNER STONE

"CORNER STONE LAID—The corner stone of the new church building now being erected by the United Congregation of the German Reformed and Lutheran Church in Lower Windsor Township, and known as Canodochly Church was laid on Sunday last (May 19) agreeably to the announcement made by us two weeks since. There was a large number of persons present on the occasion, variously estimated at from one to two thousand. The Rev. Mr. Bossler, of York, preached in the forenoon, in the German language, and the Rev. Mr. Baum, of the same place, preached in the afternoon, in the English language. We understand the contributions were not so liberal as might have been expected, considering the number present; the aggregate amount being but little over two hundred dollars."—*York Gazette*, May 21, 1867.

DEDICATORY SERVICES

"CHURCH DEDICATION—The Conodocholy Church, in Lower Windsor Township, was dedicated to the worship of Almighty God, on Sunday, the, 17th inst. The services in the morning were in the German language. Rev. A. H. Lochman, D.D., preached a dedication sermon from Haggai 2 c. 9 v.:—'The glory of the latter house shall be greater than that of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts.'

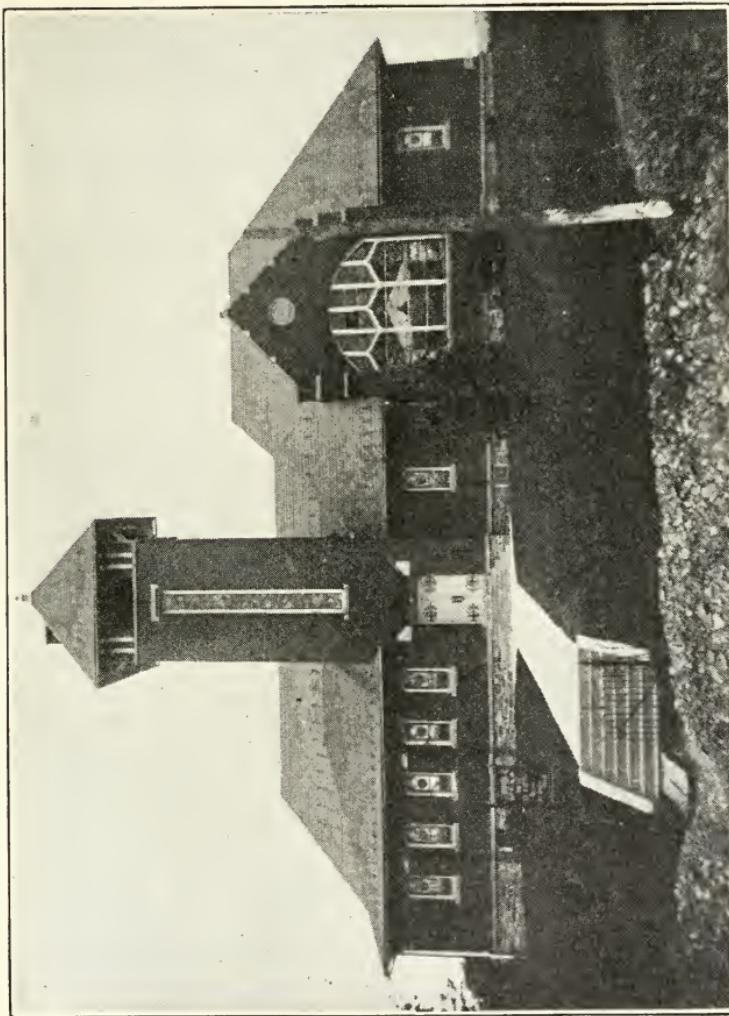
"In the afternoon, at 2 o'clock, a sermon was preached in the English language by Rev. Jacob Ziegler, from Psalms 24 c. 3 v.:—'Who shall ascend into the hill of the

Lord; and who shall stand in His holy place?" Quite a large number of persons were present, although the weather was disagreeable. The church is a neat brick building, erected on the site of the old one. The Reformed and Lutheran congregations worship in it. Rev. Daniel Ziegler and Rev. J. Oswald, D.D., are pastors."—*York Democratic Press*, May 29, 1868.

2. CANADOCHLY REFORMED CHURCH (The Fourth Church, Erected 1907)

In the year 1907, the Lutherans purchased from the Reformed congregation, for the sum of \$2,000, all the rights and interests in the church and land jointly owned by the two congregations. The Lutherans remodelled the old building and now have a beautiful and dignified house of worship. The Reformed people in that same year purchased land to the west of the cemetery from Mr. Jacob H. Keller, for \$298.50. On this plot the present beautiful and commodious building was erected during the pastorate of Rev. Edwin M. Sando, at a cost of \$12,000. The Building Committee was as follows: Samuel H. Leiphart, Henry Paules, Jacob H. Leber, Ottis S. Paules, David Leber, John Blessing and Nathaniel Fake. The Finance Committee consisted of: Milton Meyers, Moses Leiphart, Nathaniel Fake, J. Paul Diem, George E. Leber, R. T. Paules. Henry Dietz was elected Treasurer. The Architect was Mr. B. F. Willis, of York. The Contractor was Calvin E. Boyer. Mrs. Sarah Leiphart offered an acetylene gas-machine for lighting the church, which was accepted March 19, 1907. This plant was used until the electric lighting plant was installed in 1921.

The corner stone was laid, Sunday, July 7, 1907, services beginning at 2 P. M. The following program was rendered:



CANADOCLY REFORMED CHURCH

Anthem—"Praise Unto the Father.....	Choir
Invocation	Pastor
Hymn No. 561—"Behold the Sure Foundation Stone"	
Scripture Lesson and Prayer	
Male Chorus—"My Title Clear"	
Short Addresses	
Rev. J. D. Krout, Canadochly Lutheran Church	
Rev. W. N. Fulcomer, Yorkana Evangelical Church	
Rev. Brown, East Prospect Evangelical Church	
Address....Rev. B. B. Royer, Heidelberg Reformed Church, York	
Anthem—"Jerusalem"	Choir
Offering	
Hymn No. 559, "This Stone to Thee in Faith We Lay"	
Sermon	
Rev. William J. Hinke, D.D., Ursinus School of Theology, Philadelphia	
Male Chorus—"Do Your Very Best"	
Laying of the Stone.....Pastor, Rev. Edwin M. Sando	
Announcements	
Doxology	
Benediction	

During the services, while Dr. Hinke was preaching, a thunderstorm came up and caused the services to be concluded in the Lutheran Church.

The following articles were placed in the corner stone: Bible, Heidelberg Catechism, Reformed Church Hymnal, word edition; Constitution of the Reformed Church; List of Officers and Members of Sunday School, Officers and Members of the Congregation, Names of Contractor and Architect, Reformed Church Messenger and Record, York papers.

The Church was dedicated the following year. We are indebted to Rev. E. M. Sando for the programs and details of the Corner Stone Laying and for the Dedication. The following is the program of the Dedication Week:

Thursday Evening, May 28, 1908, 7.30 o'clock

Rev. J. W. Meminger, D.D., Lancaster, Pa.

Friday Evening, May 29, 1908, 7.30 o'clock

Rev. J. Kern McKee, Zion Reformed Church, York

Sunday, May 31, 1908—Dedication Day

9.00 A. M.—Sunday School; Rally of All the Scholars

10.00 A. M.—Sermon by Rev. C. D. Yost, Collegeville, Pa.

1.30 P. M.—Dedication Services

Sermon by Rev. I. C. Fisher, D.D., Lebanon, Pa.

Dedicatory Service by the Pastor

6.30 P. M.—Y. P. S. C. E. Service: Leader, The Pastor

7.30 P. M.—Sermon by Rev. C. D. Yost, Collegeville, Pa.

Monday Evening, June 1, 1908, 7.30 o'clock

Greetings from neighboring pastors

Tuesday Evening, June 2, 1908, 7.30 o'clock

Sermon by Rev. G. P. Fisher, Marion, Pa.

The weather on the day of dedication was delightful. In the afternoon, when the Dedicatory Services were held, every available space in the edifice was occupied. By the close of the service, the cost of the project was provided for, with the exception of \$500, in cash and pledges.

DEEDS OF CANADOCHLY CHURCH PROPERTY

CHURCH PROPERTY

1. March 29, 1907—Jacob H. Keller and wife, Sarah, of Lower Windsor Township, York County, Pa., to Trustees of Canadochly Reformed Church, for 159 1/5 perches, in consideration of \$298.50.

SEXTON'S PROPERTY

2. May 18, 1909—Samuel H. Leiphart and wife, Leah, of Lower Windsor Township, to Trustees of Canadochly Reformed Church, for 82 4/10 perches, in consideration of \$50.

3. November 5, 1914—Jacob E. Keller and wife, Emma, of Lower Windsor Township, York County, Pa., to Canadochly Reformed Church, for 3.575 perches, in consideration of \$1.00.

4. April 2, 1915—Wanner Memorial Sunday School to Cana-

dochly Reformed Cemetery Association, for 35.4 perches, in consideration of \$1.00; signed by Romanus T. Paules, Clayton Thomas, Moses Leiphart, Trustees.

CONSISTORY (1924-25)

<i>Elders</i>	<i>Deacons</i>
J. KURVIN LEBER	CLARENCE E. LEBER
OTTIS S. PAULES	ELWOOD L. HENGST
GEORGE E. LEBER	
WILLIAM S. REISINGER	

CHARTER OF CANADOCHELY REFORMED CHURCH

(Approved and Filed, March 18, 1907)

In compliance with the requirement of an Act of the General Assembly, entitled "An Act to provide for the incorporation and regulation of certain corporations," approved April 29, 1874, and its several supplements, the undersigned, all of whom are citizens of Pennsylvania, having associated themselves together for the support of public worship and desiring that they may be incorporated according to law, do hereby certify that:

First. The name of the proposed corporation is "Canadocly Reformed Church."

Second. The purpose of said corporation is the support of public worship of Almighty God, according to the faith, doctrine, discipline and usages of the Reformed Church in the United States.

Third. The business of said corporation is to be transacted at Lower Windsor Township, York County, Pennsylvania.

Fourth. The said corporation is to have perpetual existence.

Fifth. The Board of Trustees of said corporation is fixed at six (6), a majority of whom shall be lay members. The names and residences of those chosen Trustees for the first year are:

Henry Dietz,	Lower Windsor Township,	York County,	Penna.
Jacob H. Leber,	"	"	"
Moses Leiphart	"	"	"
Romanus T. Paules,	"	"	"
Clayton Thomas,	"	"	"
William S. Reisinger,	"	"	"

Sixth. The yearly income of said corporation, other than that derived from real estate, is not to exceed the sum of five thousand dollars (\$5,000.00).

Seventh. Any property, real or personal, which may be bequeathed, devised or conveyed to said corporation, shall be taken, held and inure thereto, subject to the control and disposition of the lay members thereof, or such constituted officers or representatives of the same as shall be composed of a majority of the lay members, citizens of this commonwealth, having a controlling power, according to the rules, regulations, usages or corporate requirements of said corporation.

WITNESS our hands and seal this fifteenth day of February,
A. D. 1907:

Henry Dietz	(SEAL)	J. K. Leber	(SEAL)
Jacob H. Leber	(SEAL)	Oliver Paules	(SEAL)
Moses Leiphart	(SEAL)	Emma Frey	(SEAL)
Romanus T. Paules	(SEAL)	Amanda Lefever	(SEAL)
Clayton Thomas	(SEAL)	Jane Thomas	(SEAL)
Milton Meyers	(SEAL)	Flora Kraft	(SEAL)
Ottis S. Paules	(SEAL)	Maggie Dellinger	(SEAL)
John R. Blessing	(SEAL)	Jennie Myers	(SEAL)
Theo. D. Gehly	(SEAL)	Erma J. Dietz	(SEAL)
Mary B. B. Brown	(SEAL)	Lydia Diem	(SEAL)
Maggie A. Paules	(SEAL)	Salome Leber	(SEAL)
George E. Leber	(SEAL)	Mary Poff	(SEAL)
Henry Blessing	(SEAL)	Melvin A. Leber	(SEAL)
Nathaniel Fake	(SEAL)	Henrietta (X) Leber	(SEAL)
Chas. E. Leber	(SEAL)	Mary Jane (X) Leiphart	
Jacob N. Myers	(SEAL)		(SEAL)
Elizabeth Dietz	(SEAL)	Annie (X) Blessing	(SEAL)
J. Paul Diem	(SEAL)	Angeline Gehly	(SEAL)
Wm. H. Liebhart	(SEAL)	Samuel H. Liebhart	(SEAL)
Albert Blessing	(SEAL)	George W. Leber	(SEAL)
M. E. Leber	(SEAL)	Lizzie Keller	(SEAL)
James A. Fry	(SEAL)		

State of Pennsylvania

County of York

Before me, the subscriber, a Justice of the Peace in and for

said County and State, personally appeared Henry Dietz, Romanus Paules, and Clayton Thomas, who in due form of law acknowledged the above and foregoing application for charter to be their act and deed.

WITNESS my hand and official seal, this eighteenth day of February, A. D. 1907.

A. H. RUBY.

My commission expires first Monday in May, 1909.

IN THE COURT OF COMMON PLÉAS OF YORK COUNTY

In the matter of the incorporation of the "Canadochly Reformed Church" of Lower Windsor Township, York County, Pennsylvania,

And now, March 18, 1907, the within certificate of incorporation having been filed in the office of the Prothonotary of said court since February 20, 1907, and it appearing that publication was made in the *York Gazette*, a newspaper of general circulation, on the 25th day of February, 4th and 11th days of March, A.D. 1907, and in the *York Legal Record*, on the 21st and 28th days of February, 7th and 14th days of March A. D. 1907, being once a week for three successive weeks in each of said newspapers and said *York Legal Record*, as appears by entry therein and due proof of publication having been therewith presented to me, I do hereby certify that I have perused and examined said instrument, and find the same to be in proper form and within the purposes named in the first class of corporations specified in Section 2, of the corporation act of April 29, 1874, and that said purposes are lawful and not injurious to the community. It is therefore ordered and decreed that the said charter be approved, and upon the recording of the said charter and its endorsement, and this order, in the office of the recorder of deeds in and for the County of York, which is now hereby ordered, the subscribers thereto and their associates and successors shall henceforth be a corporation for the purpose and upon the terms and under the name therein stated.

By the Court, JOHN W. BITTRUGES, P. J.

Recorded in Record Book, 15D, page 495, the 5th day of April, A.D. 1907.

DANIEL CONRAD, *Recorder of Deeds.*

Filed, March 18, 1907, and Charter approved.

By the Court, Jos. R. STRAWBRIDGE.

BY-LAWS OF THE CANADOCHLY REFORMED CHURCH

ARTICLE I

Name and Object

SECTION 1—*Name*—This congregation shall be known by the name of “The Canadochly Reformed Church,” and shall be subject to the control of the General Synod of the Reformed Church in the United States, and in all respects governed by its rules and regulations.

SECTION 2—*Object*—Its object shall be to provide its members with the stated preaching of the Gospel of Jesus Christ, the administration of the sacraments, the facilities for public worship, and the exercise of Christian Discipline in accordance with the Confession of Faith, known as the Heidelberg Catechism, and to adopt and prosecute from time to time such measures as are in harmony with the spirit and teaching and the customs of the Reformed Church in the United States, and that shall tend to promote the general interests of the Redeemer’s Kingdom.

ARTICLE II

Members

SECTION 1—*Qualifications for Membership*—All persons shall be members of this congregation and shall be entitled to all its rights and privileges, who have been duly received into its communion by confirmation, by certificate, or by renewal of profession, and have not been excluded by the process of Christian Discipline.

SECTION 2—*Duties of Members*—Every member of this congregation shall endeavor to live a sober, righteous, and godly life; labor faithfully in bringing others to Christ; promote the general welfare of the congregation, and contribute liberally according to his means to the support of the congregation and for the extension of Christ’s Kingdom; to attend faithfully the public services of the church, engage diligently in private devotions, and partake of the Lord’s Supper at least once a year. Parents shall present their children at the proper time for baptism and give special attention to the Christian training of the members of their household.

SECTION 3—*Members in Good and Regular Standing*—If any member shall refuse to contribute to the support of the church, or neglect to partake of the Holy Communion, or continue to absent himself for a period of one year from the public worship, except in case of physical inability, he shall be admonished by the pastor and elders. If such neglect of these duties continue for another year he shall no longer be a member in good and regular standing and shall have forfeited his rights to hold office and vote at all congregational meetings. If at the end of the third year such a member shall not express a desire to be reinstated, or if any member shall unite with another congregation or denomination without a certificate of dismission, in either case his name shall be erased from the church register.

ARTICLE III

Officers

SECTION 1—*Officers*—The officers of this congregation shall be a Pastor, four Elders and two Deacons. The Pastor, Elders and Deacons shall constitute the Consistory of the congregation. The members of the Consistory shall, by virtue of their offices, be the Trustees of the congregation.

SECTION 2—*Duties of Officers and Consistory*—The duties of the Pastor, Elders, Deacons and jointly of the Consistory shall be those prescribed by the Constitution of the Reformed Church in the United States, these By-Laws, and the Charter of this congregation. They shall direct and control all existing and future auxiliary organizations by members of the congregation. In all matters of a general nature, such as borrowing or loaning money, and the remodeling or erection of buildings, which involve a larger amount of money than two hundred dollars (\$200.00), they shall first obtain the consent of the majority of those communicant members of the congregation assembled at a meeting called for the purpose, of which meeting at least two weeks' previous notice must be given.

ARTICLE IV

Officers of the Consistory and Their Duties

SECTION 1—*Officers*—The Officers of the Consistory shall be a President, Vice-President, Secretary and Treasurer. The Pastor

shall be President by virtue of his office. The other officers of the Consistory shall be elected annually and shall serve until their successors are chosen and installed. This election shall take place as soon as possible after the annual meeting of the congregation and following the Ordination and Installation of the new members of the Consistory.

SECTION 2—The Consistory shall appoint annually one member of the congregation, if possible, as Sexton, and his compensation shall be fixed annually at the time of his election. His duties shall be those usually performed by the sexton of a church and such others as the Consistory shall from time to time direct.

SECTION 3—The Consistory shall appoint annually an Organist who shall have charge of the organ at the various services. His compensation shall be fixed at the time of his appointment. He shall be present and preside at the organ at all regular and special services, including funerals, or in case of his inability to be present, he shall arrange for the presence of a suitable substitute.

SECTION 4—The President shall preside at all meetings of the Consistory, appoint all committees, countersign all vouchers for the payment of money, and perform such duties as generally pertain to that office.

SECTION 5—The Vice-President, in the absence of the President, or in the case of vacancy in the pastorate, shall perform the duties of the President.

SECTION 6—The Secretary shall keep a record of all Consistorial meetings, take charge of all legal papers, belonging to the congregation, sign all vouchers, attend to such correspondence as may come before the Consistory or congregation, and perform such other duties as the Consistory or the congregation may direct.

SECTION 7—The Treasurer shall keep an accurate account of the congregation's receipts and disburse no funds until authorized by the Consistory and not until the President and Secretary shall have signed the vouchers. He shall submit a report of the condition of the finances of the congregation at every regular meeting of the Consistory, and a detailed report annually to the congregation at its annual meeting. His books shall be audited annually and shall be the property of the congregation.

ARTICLE V

Committees and Their Duties

SECTION 1—The following Standing Committees shall be appointed annually by the President at the first meeting of the Consistory after its organization. One member of each committee, except the auditing committee and the committee on supplies, may be a member of the congregation who is not an officer. Such a person shall be not be chairman. 1. Committee on Finance. 2. Committee on Property. 3. Committee on Supplies. 4. Committee on Auditing. 5. Committee on Music. Special committees shall be appointed by the President, unless otherwise directed.

SECTION 2—The Committee on Finance shall promote the financial interests of the congregation, including its benevolence, and from time to time make such appeals to the congregation for funds as may be necessary.

SECTION 3—The Committee on Property shall have charge of the house of worship, of the congregation's interest in the parsonage at Hellam, Pa., and of all other buildings which are the property of the congregation, as well as the grounds belonging to each. They shall see that they are kept in good repair and shall render a report of their condition to the Consistory at every regular meeting.

SECTION 4—The Committee on Supplies shall provide the elements of the Lord's Supper, and such other supplies as may be needed from time to time, and for the securing of which authority shall have been given by action of the Consistory.

This committee shall be composed only of Elders.

SECTION 5—The Auditing Committee shall audit the books of the Treasurer prior to the Annual Meeting of the Congregation and make their report in writing at that meeting.

SECTION 6—The Committee on Music shall supervise the Organist and Chorister in the performance of their duties and endeavor to promote the general interests of music in the congregation.

ARTICLE VI

Elections

SECTION 1—Only members in good and regular standing shall be entitled to vote for Pastor, Elders and Deacons, and all other

officers of the congregation.

SECTION 2—An election shall be held for Pastor whenever this office shall become vacant, according to the prescribed regulations in the Constitution of the Reformed Church in the United States. This election shall be conducted under the direction of the Consistory. Every minister elected as Pastor, before he can be installed or inducted into office, must be in good standing in the Classis to which the congregation belongs.

SECTION 3—An election for two Elders and one Deacon shall be held at the regular annual meeting of the congregation of every year and those thus chosen shall serve two years or until their successors are elected and installed. All elections for officers shall be determined by a majority vote of the members present in good and regular standing and the voting shall be by ballot.

SECTION 4—Two weeks before an election for Elders and Deacons takes place, the candidates for the several offices shall be proposed to the congregation by the Consistory and no previous tenure of office shall disqualify any person for being such a candidate, giving the congregation the privilege to nominate additional persons for said offices.

SECTION 5—In case of vacancy occurring by death, resignation or otherwise the Consistory shall fill such vacancy for the current year.

ARTICLE VII

Meetings of Consistory and Congregation

SECTION 1—The stated meetings of the Consistory shall be held in the church, or other suitable place, every month at such a time as the majority of the members may decide. A majority of the members of the Consistory shall constitute a quorum. The following order of business shall be pursued: 1. Opening Prayer. 2. Roll Call. 3. Reading and Adoption of Minutes. 4. Reports of Committees. 5. Reports of Officers. 6. Unfinished Business. 7. New Business. 8. Adjournment.

Special meetings of the Consistory may be held upon due notice being given to all the members.

SECTION 2—The Annual Congregational Meeting shall be held in the church on the third Tuesday of April of each year at 1.30

in the afternoon. The officers of the Consistory shall preside. All the officers shall present their reports in writing. The order of business shall be guided by that of the Consistory. At this meeting every organization or society connected with the congregation shall be required to give a financial report.

Special Congregational Meetings may be called at any time by the Consistory; and the Consistory shall also at any time, when requested in writing by one-tenth of the members of the congregation, issue a call for a special meeting thereof. Two weeks' previous notice must be given of the time, place and object of such meeting, and when convened shall do only such business as may be embodied in the call. Ten members in good and regular standing shall constitute a quorum for either a regular or special meeting of the congregation.

ARTICLE VIII

Mode of Worship

The mode of worship in this congregation shall be non-liturgical in all respects, unless two-thirds of the members in good and regular standing shall by vote desire a change.

ARTICLE IX

The Constitution and the By-Laws of the Reformed Church in the United States and the Charter of this Congregation shall govern and regulate as to all matters not specifically provided for in these By-Laws.

ARTICLE X

Amendments

These By-Laws, or any part of them, may be altered or amended by a vote of two-thirds of the members present in good and regular standing, at either a regular or at a special meeting of the congregation called for that purpose; provided that at least two weeks' notice of the proposed change and of the meeting shall have been given from the pulpit.

Committee on By-Laws

R. T. PAULES

E. M. SANDO

Adopted by the congregation, February 10, 1910.

AMENDMENTS

1. Article 7, Section 2, amended by dropping words "at 1.30 in the afternoon." At Special Congregational Meeting, March 5, 1912, at 7 P. M.

NOTES TAKEN FROM THE MINUTES OF CANADOCHLY CONSISTORY

September 4, 1907—By-Laws to be drafted; Rev. Sando and Romanus T. Paules, committee reported, January 24, 1910; congregation adopted them, February 10, 1910.

February 22, 1907—O. S. Paules elected sexton, at \$50 per year; Oliver Paules, organist, at \$25 per year.

April 27, 1909—Wanner Memorial Building to be torn down and placed near the Church on land to be bought. Jacob Beitzel and R. T. Paules, committee to see Samuel H. Leiphart. House to be 24 ft. x 26 ft. Well to be dug (May 31, 1909). House to rent for \$50 and sexton to receive \$60 per year (September 25, 1909).

November 11, 1910—Individual Communion set presented by Mrs. Sarah R. Kauffman, accepted.

February 10, 1911—Apportionment to be raised by envelopes at Spring and Fall Communions and at Harvest Home Festival.

April 27, 1912—Motion to add Locust Grove to the Charges, adopted.

October 14, 1910—Communicants to be directed to the table by deacons.

February 9, 1912—Record to be kept of individuals contributing to support of congregation.

May 10, 1911—J. K. Leber elected secretary and O. S. Paules, treasurer; both serving ever since.

January 10, 1913—Mr. Hersh thanked for trees.

May 16, 1913—Bi-weekly Duplex envelopes adopted, and first Every Member Canvass to be made.

August 8, 1913—Half expenses for chandeliers and wiring of parsonage to be paid.

January 8, 1914—Missionary Committee recommended the Every Member Canvass to be made during March; adopted. First Every Member Canvass was made in 1913.

April 21, 1914—In pastor's report stated 50 sets used first year; 122 agreed to be used in coming year.

June 12, 1914—Appeal to Court to make Guardian Trust Co., of York, the trustee of the Henry C. Leiphart legacy of \$1,000 to the cemetery.

June 16, 1914—"Resolved, that the trustees execute unto and deliver a deed in fee simple to Jacob E. Keller, his heirs and assigns, for a portion of the present Church ground for the consideration of one dollar." Adopted.

July 9, 1915—Mrs. Sarah J. Leiphart's offer of putting heating plant and bath tub into parsonage, and paying half expenses, accepted (total cost was \$533.40).

July 14, 1915—S. H. Leiphart died and left \$400 for care of his lot and balance for benefit of congregation.

April 6, 1918—Monthly Parish Paper issued. Adopted.

May 10, 1918—Quarterly Communion adopted.

July 12, 1918—Acceptance of \$500, received from David Leiphart, in trust, to be used in upkeep of his lot and balance to be given to current expense.

April 10, 1923—Congregational meeting instructs pastor to thank Mrs. Sarah J. Leiphart for her gift of \$500 to the congregation, the income of which is to be used by the Church.



REV. ELWOOD LEIPHART

CANADOCHLY'S CONTRIBUTION TO THE MINISTRY

Canadochly's only contribution to the Gospel ministry, so far as we know, and are able to discover, is Rev. Elmer Elwood Leiphart. He was born and reared under the influence of this church. He took an active part in the detailed work of Canadochly until he left for college.

He is a son of William H. and Emma Leiphart and was born, February 28, 1895, at Yorkana, Pa. He received his early education in the local public schools, including Fairview, Windsor Township, Canadochly and Wills, Lower Windsor Township. In the spring of 1913, he enrolled in the York County Normal School, which was conducted for ten weeks in the York County Academy Building. Following this course he passed the teachers' examination, receiving a provisional certificate. He taught for one year (1913-14) in Snavely's School, Lower Windsor Township. In the spring of 1914, he entered York County Academy and completed his preparatory work the following spring.

He was taken under the care of Zion's Classis and recommended to Potomac Synod's Board of Education, at the annual meeting held in Trinity Church, Hellam, May 10, 1895. The committee consisted of Revs. E. F. Wiest, D.D., and S. H. Stein (VII, 108, 123).

He entered Ursinus College in the fall of 1915, where he continued until the end of his Junior year. Before the next collegiate year opened he accepted the nation's challenge for Special and Limited Service. He was stationed at Camp Colt, Gettysburg, Pa., from September 8-15; then detailed to Wilkes-Barre, until December 19, 1918. He was then sent to Camp Dix, N. J., and received his discharge, January 4, 1919. He returned to Ursinus College, January 6, and was graduated June 11, 1919, with the A. B. degree.

He entered the Central Theological Seminary in the fall of 1919 and was graduated with the degree B. D., Cum Laude, May 4, 1922. While a student at the Seminary, he supplied successively the Caesar Creek Charge, located east of Dayton, Ohio; Bethel Reformed Church, Phoneton, Ohio; and the Millville Reformed Church, Millville, Ohio. In the

spring of 1922, he accepted a call from the Pleasantville Reformed Church, Eureka, Pa., whose pastorate he assumed, May 19, 1922.

He was examined by Zion's Classis at Red Lion, May 15, 1922, by a committee, consisting of Revs. F. A. Rupley, D.D., S. H. Stein and Elder J. L. Gerber (VII, 436, 442). He was licensed to preach on the same day and at once dismissed to Philadelphia Classis.

He married, on June 22, 1921, Miss Grace M. Martin, daughter of Charles T. and Agnes Martin, Yorkana, Pa. She is a graduate of the Presbyterian and Reformed Deaconess School, Philadelphia. This union was blessed with one child, Elmer Martin, who was born April 19, 1922, and who was baptized by the Pastor, Rev. Garrett, May 14, 1922.

CHAPTER V

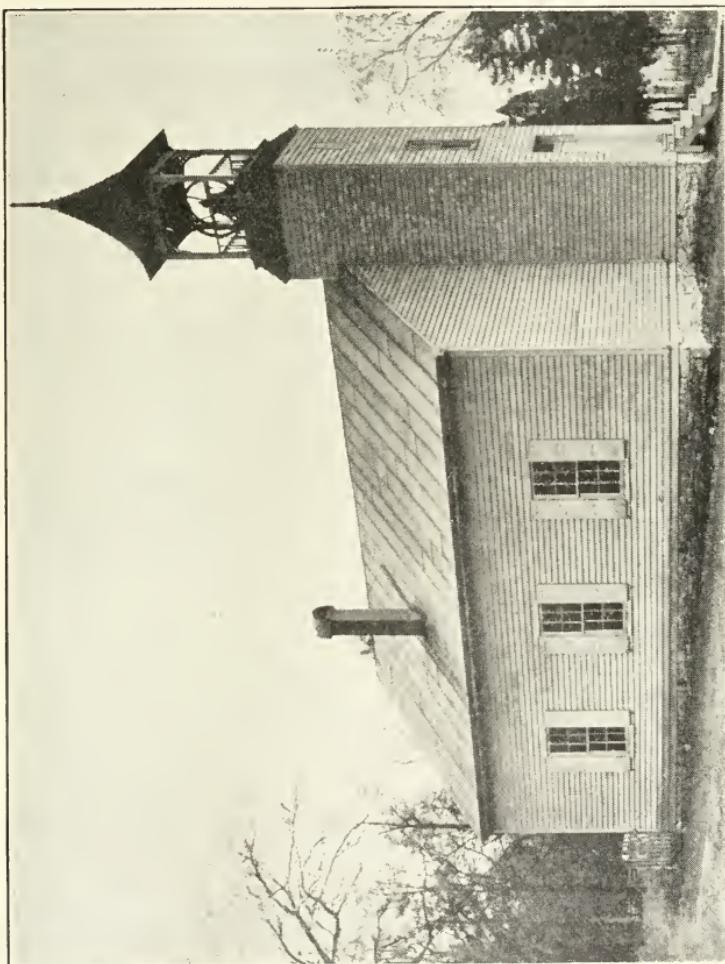
LOCUST GROVE REFORMED CHURCH ERECTED IN 1867

This congregation is rather unique in this respect, that its building was erected before the organization was effected; and again, in that it had an organized Sunday School at least seven years before a congregation was organized. It was built as a Union Reformed and Lutheran Church. The following Lutheran ministers supplied the Church: Revs. Adam Stumpf, L. G. Stauffer, D. W. LeCrone, Paul Gladfelter and U. E. Apple. Owing to repeated removals of the Lutheran people, the Lutheran ministers no longer preach at this point, and it is now a Reformed church. In this article we shall trace the history of the Reformed congregation.

The church was built in 1866. The building committee consisted of Daniel Kaltreider, Daniel Armold and John W. Landis. It was erected at a cost of \$1,500, much of the labor and material being contributed by the citizens of Windsor Township of all faiths. It was dedicated on Whitmonday, June 10, 1867, as a Union Reformed and Lutheran church. Services were held from time to time, as they could be secured. But the church was not organized until 1874.

The following notice appeared in the *York Democratic Press* of May 24, 1867, announcing the dedication of the Locust Grove Church:

“Dedication—The Locust Grove Church, in Windsor Township, about five miles east of this borough, near the residence of Z. B. Heindle, Esq., will be dedicated to the worship of Almighty God, on Whitmonday, being the 10th of June, next. There will be



LOCUST GROVE REFORMED CHURCH

preaching in the morning and afternoon in the English and the German languages."

ORGANIZATION OF THE SUNDAY SCHOOL

A Union Sunday School was organized Sunday, April 21, 1867. The Pastor found the old "Minute Book," as it is called, in the closet, up in the tower, during the Jubilee services, Thursday, July 10, 1924. This sets at rest our uncertain wonderings as to the beginnings of things at Locust Grove. It is certainly fortunate that this information has been brought to the light of day; and it is peculiarly fitting that its discovery occurred during the observance of the 50th Anniversary of the founding of the Congregation. From this old record we learn that the following were elected as officers of the Sunday School, April 21, 1867:

Superintendent, Jacob Gable, Sr.; Assistant Superintendents, George Gable, Israel Miller; President, Z. B. Heindel; Vice Presidents, Jacob R. Wambaugh, William S. Dehoff, Henry Spicer, Benjamin S. Heindel; Secretary, William W. Dietz; Corresponding Secretary, Daniel W. Gehley; Treasurer, Solomon S. Heindel; Librarians, David S. Witmer, Mary A. Gehley; Managers, Benjamin S. Dietz, John Dehoff, Daniel Kaltreider, Tobias Dietz, David Stauffer, Sr., Daniel Armold, John W. Landis, Edwin S. Kraft, Jacob Gable, Jr., F. D. Stauffer.

We read in the record of May 3, 1868, "The Constitution was read and adopted unanimously."

The school dwindled in the year of 1871; the highest attendance was 32 on April 16, but often there were only a few present. From October 14 there is no attendance record to November 12, 1871, when the school adjourned "Sine Die."

But it evidently was not "sine die." The next record

book begins with the date May 3, 1874, when the attendance was 23. But the school was reorganized prior to that time, for in the item, "Numbers on the book brought forward," there are 24. It will be remembered that this date brings us down to the organization of the Congregation. And no doubt the interest in the organization of the Congregation also revived the Sunday School. For the very next Sunday, May 10, 1874, we find a note in the "Minute Book" that Rev. Mr. Rahauser addressed the Sunday School. From that time on the record books are found showing the persistence of the Sunday School, with possibly a short period of inactivity before Rev. Gideon P. Fisher's pastorate.

We have no means of information as to the superintendents, for the names of the officers were not entered as a rule. But we may mention in addition to Jacob Gable, the first Superintendent, the following: Israel Miller, John W. Landis, for many years in office, and John S. Flory, the present incumbent who has been the faithful superintendent the last fifteen years.

For some time this Sunday School had no superintendent, no one being available for this important office. A man was chosen who was called "president," who looked after the business of the Sunday School. This arrangement obtained for several years.

The following interesting notes are taken from the brief weekly remarks made by the secretaries in the Record Books:

April 18, 1875—"A choir was organized today and Mr. J. Leibernight was appointed as instructor." It also has the following on same date: "Mr. Z. B. Heindel delivered an address on the usefulness and importance of singing." The "penny collection" amounted to 49 cents.

October 3, 1875—On this date a Sunday School Convention was held here morning and afternoon. It was opened by Calvin

Stahly. Peter Keller was elected President and William Fried, Secretary.

October 24, 1880—Another Convention was held here on this date. It was addressed by Rev. P. Anstadt, S. Gable, N. H. Shearer, Amos Myers and John Redoehl, “on prominent topics”; collection amounted to \$2.15.

December 25, 1880—“Weather, cloudy, with snow on the ground. School called together to give scholars their rewards for this year. Scholars nearly all present today, 42. Scholars present for their awards.”

Mrs. John S. Flory is the only living scholar of the early Sunday School who is a member of the Congregation, and she was remembered on the closing service of the 50th Anniversary, June 13, 1924, with a basket of flowers, the gift of the Sunday School.

ORGANIZATION OF CONGREGATION

At a special meeting of Classis, December 12, 1873, Item 6, of the call contained the following: “To organize a Reformed congregation, if expedient, at Locust Grove Church, in Windsor Township, York County, and to authorize the Rev. R. Rahauser to effect it (IV, 92).” The action taken by Classis was as follows, “On motion the Rev. R. Rahauser was permitted to effect such an organization.” Accordingly the congregation was organized in 1874 by Rev. Reuben Rahauser. The following were the first Consistory: Elders, Alexander Landis, John W. Landis; Deacons, Frederick D. Stauffer, Jacob H. Rice. The same year at Abbottstown, May 18, 1874, it was regularly connected with the Kreutz Creek Charge by action of Classis. (Minutes of Classis, Vol. IV, page 110).

The Rev. Rahauser served Kreutz Creek Charge during the period 1873-77. The pastoral relation was dissolved January 31, 1877. He received a call to the Mt. Pleasant

Charge and was installed, as its pastor, July 14, 1880. (Vol. IV, page 441.)

ATTACHED TO MT. PLEASANT CHARGE

Rev. Rahauer was followed by the Rev. E. Garver Williams, who on account of some opposition refused to serve Locust Grove Church. The matter was brought up before Classis May 21, 1880. Classis decided that Rev. Williams "has committed an irregularity in abandoning this congregation without the permission of Classis (Vol. IV, page 387)." The following action was further taken: "Your committee report that during the year they have appointed Rev. R. Rahauer to supply the Locust Grove congregation for the classical year. And they would now recommend that Locust Grove congregation be permanently attached to the Mount Pleasant Charge." It will be recalled that Rev. F. W. Vandersloot was the predecessor of Rev. Rahauer in this Charge.

A SUPPLY POINT

Then, June 9, 1884, we find an item in the report of the Committee on Overtures and Correspondence, which shows an inclination to her first love, Kreutz Creek Charge, as follows: "Item 5—A petition from the members of Locust Grove Church to be separated from the Mount Pleasant Charge and connected with Kreutz Creek Charge (Vol. IV, page 571)." On this item the following action was taken. "Resolved, that the Rev. R. Rahauer be excused from serving the Locust Grove Church for the present year, and that the Rev. A. Wanner, D.D., be appointed to supply the same until the next annual meeting of Classis."

DROPPED FROM ROLL OF CLASSIS

Dr. Wanner continued as supply to Locust Grove

Church, up to 1886, then Locust Grove Church no longer appears on the roll of Classis until May 19, 1897. A period of decline set in. A committee was appointed to investigate Locust Grove Congregation, and only two persons, Mr. and Mrs. John Landis were found as being adherents of the Reformed faith. At the Annual Meeting, in Barren's Church, Dillsburg, May 14, 1895, the following report was given:

"Item 12. Brother Loose reported the following which was adopted:

"Dear Fathers and Brethren—

"As directed by Classis, services were held and the former members of Locust Grove Church, as well as others in the immediate neighborhood, were visited and their sentiments ascertained. We exceedingly regret that the result of our interview was to leave us to infer that, although the people would be pleased to have regular services, yet it would be inadvisable to reorganize a congregation at the present time, inasmuch as there are only two persons—one man and one woman—who were inclined toward the doctrine and faith of our Reformed Church, and who express a desire to have a reorganization, or were willing to co-operate. Respectfully submitted, W. H. Loose, *Com.* (V. 331)."

Rev. Phaon W. Snyder, of the Mt. Pleasant Charge, preached occasionally, but without any official relation through Classis. The building had become dilapidated, the roof had fallen in, and weeds had grown up around the church. A new roof was put on the church in 1891, the money being collected by Mrs. Joel Kauffman. Rev. G. P. Fisher was called to the Kreutz Creek Charge, and immediately began work on re-organizing Locust Grove.

REORGANIZATION OF CONGREGATION

The following entry appears in the Church Record of Locust Grove Church, page 1:

"Locust Grove, March 28, 1897.

"The Reformed congregation at Locust Grove Church was reorganized on the 28th day of March, A. D. 1897. Rev. G. P. Fisher presided over the meeting. The following officers were elected, viz.: J. H. Rice was appointed Secretary, *pro tem.*; Elders, Jacob Sentz, Sr., for two years; William H. Gladfelter, for one year; Deacons, Henry Sentz, for two years; John S. Flory, for one year; Treasurer, John S. Flory; Secretary, Jacob H. Rice."

The names on the Membership Roll at the communion in "Spring, '97" are as follows: Jacob Sentz, Henry Sentz, W. H. Gladfelter, Mrs. W. H. Gladfelter, John Flory, Mrs. John Flory, Mrs. Leah Lloyd, Clara Lloyd, Emma J. Kauffman, John Hunt, Harriet Landis, Magdalene Smith, Mrs. Henry Sentz, Mrs. Leah Kaltreider, Mrs. Leah Martin. There is a name in the 12th line which has been erased, so that there were sixteen who partook of that first communion.

RE-ENROLLED BY CLASSIS

At the Annual Meeting of Classis, in Trinity First Church, York, May 19, 1897 (V, 389),

"Rev. Gideon P. Fisher read a report of special work done by him in Locust Grove congregation which was received and referred to the Committee of Overtures." That committee reported as follows:

"Item 17. Report of Locust Grove Congregation.

"Adopted and the action of Rev. G. P. Fisher in organizing a congregation was approved and confirmed; and Rev. G. P. Fisher was requested to serve as supply the ensuing year; and statistical report was ordered to be placed on the roll of Classis (V, 404)."

Note the condition of Locust Grove, February 27, 1893, when it was a part of Mt. Pleasant Charge, as having 5 members and contributing \$15, and no material in sight (V, 244). Still later only two who hold to the Reformed faith as in Rev. Loose's report above (V, 331). This year (1897)

it reports a Sunday School of 71, of which 16 are officers and teachers and 55 are scholars. The Superintendent is Ezra Miller, Stony Brook (V, 418). Of those attending, fifty are estimated as Reformed. Eight were received into the Church during the year. \$25 was given to the support of the school.

PART OF KREUTZ CREEK CHARGE

Locust Grove continued to be supplied by the pastors of Kreutz Creek Charge during Rev. Fisher's pastorate, as well as during Rev. William A. Korn's pastorate, and part of the pastorate of Rev. Edwin M. Sando. Then at the annual meeting of Classis May 16, 1912, Locust Grove congregation was made a regular part of the Kreutz Creek Charge (VI, 449).

At a special meeting of Classis a petition requesting that Locust Grove congregation be detached from the Kreutz Creek Charge was presented November 24, 1914, but it was denied by Classis (VII, page 77). At the same time the pastor of Kreutz Creek Charge was appointed to supply Locust Grove congregation. The matter was laid upon the table until the committee on Reconstruction reported. This was done at an adjourned special meeting, held in Heidelberg Church, York, January 5, 1915. At this time Mt. Zion congregation was detached from the Kreutz Creek Charge and attached to the new Mt. Zion Charge, with Rev. John J. Stauffer continuing pastor. These changes were to take effect February 1, 1915. Locust Grove, by action of Classis, became a part of Kreutz Creek Charge. This arrangement has continued down to the present time. The Charge is now composed of Trinity Church, Hellam; Canadochly Church, Delroy; and Locust Grove Church, Windsor Township. (See page 204.)

This congregation occupies its first and only building, which is a neat frame church, situated on the summit of a hill some distance off the York-East Prospect road four miles east of York. Its background is a fine grove, which used to be largely locust, hence the name, "Locust Grove." The congregation owns a considerable part of this woodland. From this point a beautiful and extensive view is obtained. In 1897 considerable improvements were made, when the vestibule and the tower were added and the sweet toned bell was placed in position. The bell was dedicated to the service of God, November 21, 1897, by Revs. Fisher and Stumph.

In 1913 the choir loft was added, mainly through the efforts of Charles A. Grothe, who is still a member of the congregation, though living in York. At the same time the audience room was papered and through the efforts of Mrs. John S. Flory and Mrs. Daniel Kaltreider enough money was collected for the carpet which is still in use in the church.

Under the present pastorate, the congregation is in a flourishing condition, 18 having been added since the fall of 1923, which is a gain of 50% in three months. The membership now is 45. A new upright piano was purchased by the Sunday School in the summer of 1923. The Forward Movement budget of \$840 was subscribed in full. Mrs. John S. Flory presented two beautiful oak collection plates to the congregation, March 9, 1924.

The Consistory of 1924 is as follows: Elders, Henry Sentz, Ervin D. Kaltreider; Deacons, C. Edward Saylor, John S. Flory.

The Trustees are Daniel Kaltreider, Harry Sentz, John S. Flory.

FIFTIETH ANNIVERSARY

The Fiftieth Anniversary of Locust Grove Congregation

was observed July 9-13, 1924.

The following services were held:

Wednesday Evening, July 9—Sermon by Rev. W. Sherman Kerschner, pastor Heidelberg Church, York.

Thursday Evening, July 10—Sermon by Rev. Edward O. Keen, pastor Memorial Church, York.

Friday Evening, July 11—Sermon by Rev. George S. Sorber, D.D., pastor Bethany Church, York.

Saturday Evening, July 12—Sermon by Rev. J. Kern McKee, pastor Zion's Church, York.

Sunday Afternoon, July 13—Holy Communion and Historical Sketch, by the Pastor.

The offering during the week amounted to \$60.80, which was applied to the apportionment placing Locust Grove with Trinity on the Honor Roll of Classis in paying the apportionment a year in advance.

The Individual Communion Set was presented to the congregation by Miss Emma J. Kauffman in 1915.

CHAPTER VI

REFORMED PASTORS

1.	Rev. Jacob Lischy.....	1745-61
2.	Rev. John C. Wirtz.....	1762-63
3.	Rev. William Otterbein.....	1765-74
4.	Rev. Daniel Wagner.....	1774-86
5.	Rev. George Troldenier.....	1786-89
6.	Rev. Philip Stock.....	1790-92
7.	Rev. Daniel Wagner.....	1793-02
8.	Rev. George Weistweit.....	1804-27
9.	Rev. Lewis Mayer, D.D.....	1821-21
10.	Rev. Daniel Zacharias, D.D.....	1828-30
11.	Rev. Daniel Ziegler, D.D.....	1830-73
12.	Rev. Reuben Rahauser.....	1873-77
13.	Rev. E. Garver Williams, D.D.....	1877-82
14.	Rev. Aaron Wanner, D.D.....	1882-94
15.	Rev. Gideon P. Fisher.....	1895-01
16.	Rev. William A. Korn, Ph.D.....	1902-07
17.	Rev. Edwin M. Sando.....	1907-20
18.	Rev. Winfield S. Brendle.....	1920-20
19.	Rev. Walter E. Garrett.....	1920-

LUTHERAN PASTORS

1.	Rev. John Casper Stover.....	1733-43
2.	Rev. David Candler.....	1743-44
3.	Rev. John Helfrich Schaum.....	1748-55
4.	Rev. George Ludwig Hochheimer.....	1755-56
5.	Rev. John George Bager.....	1756-58
6.	Rev. Lucas Raus.....	1758-63
7.	Rev. Nicholas Hornell.....	1763-65
8.	Rev. John George Bager.....	1767-69
9.	Rev. John Nicholas Kurtz.....	1770-89
10.	Rev. Jacob Gehring.....	1789-09
11.	Rev. John G. Schmucker.....	1809-14

12.	Rev. Charles Morris.....	1814-18
13.	Rev. Jacob Herbst.....	1818-19
14.	Rev. J. G. Kraber.....	1819-34
15.	Rev. Jonathan Oswald.....	1835-76
16.	Rev. L. K. Sechrist.....	1876-89
17.	Rev. Herman F. Kroh.....	1889-91
18.	Rev. Reuben S. Stahr.....	1892-97
19.	Rev. E. E. Hoshour.....	1897-00
20.	Rev. D. B. Lau.....	1900-04
21.	Rev. J. H. Meyer.....	1904-06
22.	Rev. Joseph D. Krout.....	1906-09
23.	Rev. A. B. Miller.....	1910-12
24.	Rev. David S. Martin.....	1912-17
25.	Rev. C. P. Floto.....	1918-22
26.	Rev. Clarence H. Hershey.....	1923-

I. REV. JACOB LISCHY (1745-61)

The first pastor of the Kreutz Creek and Canadochly congregations as well as of York, was Rev. Jacob Lischy, the well-known pioneer of the Reformed Church in the eastern section of the Colonies. He was born at Muelhausen, Alsace-Lorraine, then a part of Switzerland, May 28, 1719. He was converted in his fourteenth year. He began to preach privately in his sixteenth and seventeenth years. At the age of nineteen he came under the influence of the Moravians, on a visit to Marienborn. He next visited at Herrnhut, the headquarters of the Moravians, thus spending nearly two years among them. He was one of the colony of emigrants, sent out by the Moravians, and arrived at New York, May 28, 1742.

Lischy arrived in this country, as stated above in 1742, coming to Philadelphia June 7th, that year, where he took the oath of allegiance, June 8th. That same fall he accompanied Zinzendorf on several journeys, one of them being from July 24th to August 2nd, to the Delaware Indians, in

the Minnisink Mountains, beyond the Delaware Water Gap. Later, Zinzendorf took him among the German Reformed people of Pennsylvania, who welcomed him because he was a Swiss and was of Reformed training and ancestry. September 17, 1742, he married Mary, second daughter of John Stephen Benezet, a Philadelphia merchant. Zinzendorf, as Lischy says in his diary, "arranged that I should live with my father-in-law and from there should go out preaching, and make a beginning in the church at Germantown." Lischy was ordained in January, 1743, by Bishop David Nitschmann, assisted by Rev. Anthony Seiffert.

LISCHY AT COVENTRY (1743-44)

Lischy engaged in numerous evangelistic services before and after his ordination. But his first settled pastorate, after his ordination was at Coventry. Dr. Hinke describes his pastorate as follows:

"The Coventry Congregation, now Brownback's, Chester County, called Jacob Lischy, as its first pastor, April 10, 1743. He drew up a constitution which was signed by thirty-six members, May 19, 1743. Lischy served the congregation till 1745, when other Moravian missionaries, laboring under the union movement of Zinzendorf, took his place. Boehm, who preached there, though failing in his first efforts, finally succeeded in dislodging the Moravians, in 1746 (Boehm, 79)."

LISCHY AT MUDDY CREEK (1744-45)

On one of Zinzendorf's journeys, he passed through Warwick Township, Lancaster County (now Lititz), where he was asked to send a minister. He then sent Lischy to Muddy Creek and Kissel's Farm, where his preaching produced a great awakening (Good's U. S., 239). "Shortly after his ordination Lischy settled at Cocalico, near Ephrata, from which place as a center he ministered to numerous

Reformed congregations (Boehm, 121)." His first baptism at Muddy Creek is dated March 30, 1743 (Boehm, 399). He organized the congregation on the "Thursday before Easter," 1743 (Good's U. S., 239). While pastor there, he published his "Declaration of Intention," its object being to reveal his theological views and also to give his aim in preaching the gospel. He declined the first call to York, dated August 12, 1744. In a report to Bishop Spangenberg, in December, 1744, he names eighteen places, among which are York and Kreutz Creek, which he visits. Dr. Hinke has kindly translated Lischy's Diary of this period (1745-47) for us so that we have an intimate knowledge of his movements. We can quote only a few items.

Lischy made three visits to Kreutz Creek and York from Muddy Creek, in March, May and August of 1745. His first visit was made in March, when he crossed the Susquehanna and entered York County. In the evening of March 14, 1745, he "came to Martin Schultz, where eight neighbors had met, some of whom attended the conference which he had at Muddy Creek, March 9, 1745." On March 15, 1745, Lischy rode to Casper Spangler (who lived in what is now the eastern end of York, about a mile from the Square), and from there to York, where he "was expected and kindly received by several elders." He stayed over night at George Schwob's. On March 19th, he rode to Bermudian, where he preached for the first time.

Lischy preached his farewell sermon at Muddy Creek, October 11, 1745, and on October 20, 1745, the Bethlehem Diary (for there are no more Lischy diaries) records. "Lischy and his wife and child moved to York on the Catores, where they met a hearty reception."

LISCHY AT YORK AND KREUTZ CREEK (1745-46)

As early as 1744, Lischy, "on the written invitation of a number of members of the congregation" made his appearance in York. He describes his coming in the Record Book of the York Congregation as follows:

"In the year of our dear Saviour, Jesus Christ, 1744, I came hither on the written invitation of a number of members of the congregation, and preached the word of life to this deserted flock, which had hitherto been without a regular pastor and teacher . . . To this end they transmitted to me by the Elders, George Mayer and Philip Rothrock, a written call, dated on the 12th day of August, 1744; and after I had declined accepting it, the whole congregation unanimously sent me another, asking me, in the name of the Triune God, to become their pastor, as will appear from the call itself, dated on the 29th of May, 1745 (Harbaugh, I, 354)."

A second call was extended as stated in the above quotation, although the call itself is dated May 24, 1745; and Lischy's Diary, makes it May 26th, as is seen by the following entry on that date:

"The call was written, and read in the church (at York) before the assembled congregation. Then the Lord's Supper was celebrated with 150 people attending the service."

Dr. Hinke has investigated the date of Lischy's call. In a letter to the Author, under date of May 20, 1924, he gives us the following as his findings:

"The date May 29, 1745, as given by Dr. Harbaugh is wrong. I have a literal transcript of this entry in the York record, made by myself, which gives the date as May 24th. The call was made and signed on May 24th. I have another independent copy from the Bethlehem archives. . . . The actual date under both copies (the one in his private records at Lancaster, and the other copy in the archives at Bethlehem) is certainly May 24th."

LISCHY'S CALL

The following is a copy of the call, which is in the

Bethlehem Archives:

"We, the trustees (Vorsteher) and elders, together with other members of the Reformed congregations at York on the Catores and at Kreutz Creek, who have been called together for this purpose, confess and testify herewith that, with the knowledge and consent of the whole congregation, we have called Mr. Jacob Lischy to be our regular Reformed minister, who upon our urgent petition and desire has promised to preach to us the gospel of Jesus Christ, according to the principles of our religion, reformed according to the Word of God, and to administer the sacraments, as becometh an ordained and duly authorized servant and minister of Jesus Christ, with this condition, that he shall remain in fellowship with all true servants and children of God, and carry on the work in harmony with them, in which we have no intention of hindering him, but we shall regard him as our duly called preacher, and we shall heartily submit to his evangelical counsel tending to our salvation and to the Reformed Church order, accepted by us. Wherefore we grant to him, the above-named Mr. Jacob Lischy, the full direction of our church, in which, by the grace of God, he may preach to us the pure Gospel and keep and maintain everything in good order, all of which we have resolved in the name of the Father, the Son and the Holy Ghost, and for its confirmation have signed our names with our own hands.

"Philip Rothrock,	"Dietrich Meyer,
*"Frantz Ludwig Berott,	"Johannes Schaedley,
"Casper Spengler,	"Killian Schmid,
"Baltzer Spengler,	*"Heinrich Bahn,
"Johannes Fischell,	*"Martin Schultz,
*"Heinrich Schmid,	*"Heinrich Liebhardt,
"Georg Meyer,	"Johannes Emig,
*"Jacob Weltzhoefer,	*"Georg Schwab.
"Valentin Krantz,	
"York on the Catores, May 24, 1745."	

Affairs were not so harmonious at York and Kreutz Creek for Lischy. From the beginning, he had an element opposed to him. This opposition was based not only on his

* Names having a star before them are from Kreutz Creek. (This call was translated and furnished by Dr. Wm. J. Hinke.)

Moravianism, for after Lischy leaves York, December 21, 1746, the congregations have Christian Henry Rauch (another Reformed preacher in the Union, and one who was regarded by the Moravians, themselves, as more faithful to their interests than Lischy) to preach for them repeatedly; in fact almost continuously, until the time Rauch leaves them, June 10, 1747. There must also have been personal elements entering into the opposition. Take the case of Caspar Spangler. He entertained Lischy at his own house, a mile east of York, from the first time he came to York, March 15, 1745. He also signed the above call. But exactly one year after Lischy came to York as pastor and preached his introductory sermon, October 24, 1746, he is opposed to Lischy, according to Rauch's Diary, of that date:

"This morning a man came to Lischy, accompanied by four other men. It was Caspar Spangler, who first called Lischy to York, but now is his enemy. He told Lischy in the name of the Reformed congregation that he was deposed, together with his elders. He was no longer to be minister, because he was no Reformed preacher, but a Zinzendorfian. They were very bitter and demanded the key to the church. When they were unable to get the key they went away very angry. Myself and Lischy went to visit at Creutz Creek. Soon the report reached us that the enemies had put a new lock on the church door (at York) and intended to do the same thing at Creutz Creek, and also drive the schoolmaster (Luckenbach) out of the house. In the evening we went to the schoolmaster, where Lischy conducted a song-service. We agreed to get a warrant for the church land."

Yet in spite of their attitude to the Moravianism of Lischy, March 3, 1747, "the Reformed elders of York asked that Rauch be sent to them, as Lischy wanted to make a journey." Then, again, when Rauch, who is Bethlehem's accredited representative in York County, preaches both at York and at Kreutz Creek, it is stated in the Diaries several

times, that "the enemies of Lischy were in the church." This one quotation of April 19, 1747, Easter Sunday, from Rauch's Diary, conclusively shows the personal bias against Lischy and not against his Moravianism, "After the services, the chief of Lischy's opponents visited me and was very friendly to me. They praise God that I was again preaching in the Church."

Rauch, who succeeded Lischy at Muddy Creek, was sent by the Moravian authorities to assist, or rather, oversee Lischy. This is evident from Rauch's Diary of March 6, 1746, recording his first visit from Muddy Creek, to York and Kreutz Creek:

"I came today to York on the Catores, where I saw what Lischy was doing and how he was getting along. It looks very gloomy to me."

It will be noted that Rauch came on the field, only five months after Lischy had settled at York as pastor. And it will be remembered that he was sent by the authorities at Bethlehem, showing conclusively that they do not trust Lischy as one of their representatives.

The opposition comes to a head the next day after Caspar Spengler made his demand on Lischy to give up the key to the church. The church is locked against Lischy, October 25th. Lischy's adherents removed the locks, in the evening. But the next day, Sunday, October 26th, both Rauch and Lischy were prevented from preaching in the church at York. Lischy then preached to a large audience under three oak trees. Rauch also preached there in the afternoon. It was rather late in the season to hear a sermon and take part in a service so near the first of November out in the open. But the excitement and inner warmth no doubt furnished sufficient heat. On October 28th, the elders and

trustees of the Reformed Church came to speak to Lischy about the church, which "the enemies have nailed shut."

A re-action is now taking place against the Moravians also. For a Synod, in which, according to the Bethlehem Diary, forty brethren and sisters participated was held at Kreutz Creek, October 30th-November 3rd. In this Synod, which was attended by the Reformed and the Lutheran ministers also, the Reformed pastors decided to remain Reformed and not join the Moravians (Good's U. S., 242). It was attended by the highest officials of the Moravians as is seen in the entry in Rauch's Diary, for October 29th, where it states that Rauch and Schnell went to Kreutz Creek, and when they reached the school-house, they heard that Brother Joseph (Bishop Spangenberg) and his company had arrived. They met in Welshoefer's house, but were not forbidden the use of the church, as Rauch preached in it, October 30th, and Schnell and Henry Antes, November 2nd. The resolutions, adopted by the Synod, were also read in the church.

Lischy leaves York and gives up both the congregations at York and at Kreutz Creek a few months later. Rauch in his entry for December 21, 1746, says that Lischy wrote from York that he intended to give up the Church in York. Rauch then preached almost continuously in York and at Kreutz Creek, from February 5th until he left York County, June 10, 1747.

LISCHY AND SCHLATTER

Lischy wrote that he intended to give up the church at York, December 21, 1746. This agrees with Schlatter's statement, who preached there May 2, 1747, when he says:

"On the 2nd of May I arrived at Yorktown, sixteen miles farther. This is a town on the Codorus, which was newly laid out six years ago. Here and in the region around I found a large

Reformed congregation, which was heretofore served by Rev. Jacob Lischy."

Continuing, he says:

" . . . And on the same day (9th) yet, I again preached a preparatory sermon in Yorktown . . . and spoke also specially with the communicants, because the Moravians have instigated much confusion in this congregation, to which Mr. Lischy, who undertook the duties of a minister while he yet remained with this sect, has furnished the occasion. I also baptized twenty-nine children (Page 155)."

"On the 10th I administered the Lord's Supper to 150 persons. In the afternoon, after the thanksgiving sermon, I read my instructions to the people, and 100 heads of families bound themselves to pay fifty pounds, equal to 333 Dutch guilders, for the support of a minister. Accordingly this is the eighth congregation or charge."

When Lischy had the door locked on him, he was obliged to vacate the parsonage also at York. After he left York he built himself a new house, no doubt on his own farm, near Lischy's church, which he founded later. In Rauch's Diary, June 5, 1747, it is said, "Early, Lischy left for York and Conewago (now Christ Church, near Littletown, Adams County), to go to his new house on his farm." When Lischy left Bethlehem, June 12, 1747, he returned to York, as he said "to make necessary arrangements about a warrant for the land he had taken up and his building of a house."

During this time Lischy is preaching as an evangelist. June 20, 1747, Dr. Muhlenberg mentions Nyberg as preaching in Lancaster, in the interest of the Brethren, and remarks: "With him, a Reformed preacher, Jacob Lischy, preaches alternately even the same doctrines." Dr. Harbaugh traces his movements at this time in the following:

"At this time he also missionated about Lititz and the north-

ern portion of Lancaster County. Having lost his hold, to a great extent, in York, he desired to establish himself a charge in this region, no doubt including Lancaster. In this he failed; and seeing that his present semi-Reformed and semi-Moravian position was likely to work permanently to his disadvantage, he began to look around him for a position in which he would be more likely to succeed. He resolved on a separation from the Brethren and a union with the Reformed Church. (Harbaugh I, 359.)"

Lischy met Schlatter at Bethlehem, June 26, 1747, while the latter was visiting the Reformed congregations in Lehigh and Northampton Counties and succeeded in getting Schlatter to take up his cause. Let Schlatter speak for himself:

"When we got into conversation, this man very magnanimously manifested a hearty penitence and sorrow that he had suffered himself to be bewitched by the crafty Brethren and become entangled in the net of their soul-destroying teachings and customs. This open-hearted acknowledgment gave occasion to an extended and earnest conversation, in which I was fully persuaded of the honesty and sincerity of his intentions, and of his firmly formed determination to separate himself from the Brethren, and gladly return again into the bosom of the true Reformed Church. I agreed to write to the reverend Christian synods in regard to this interesting circumstance, and wait for their counsel and direction, and earnestly advised him meanwhile to consider the matter, in silence and the fear of God, and afterwards to transfer to me, to Philadelphia, his conclusion in writing. (Harbaugh I, 361.)"

LISCHY AT YORK AGAIN (1747-61)

Lischy now returned to York and tried to gain the confidence of his former members. They evidently received him. For in August, 1747, Schlatter receives a letter from Lischy, the contents of which he has not recorded, in which he invites Schlatter "to come to York and if possible, restore harmony and peace in the congregation, and use his influ-

ence to effect his restoration into their confidence (Harbaugh, I, 362)."

The first Coetus, which Schlatter organized, met in Philadelphia, September 29, 1747, when Schlatter and Rieger, of Lancaster, were appointed to go to York, and "to examine into the strife which had been occasioned between the York congregation and Mr. Lischy, on account of attachment to the Brethren (Harbaugh I, 362)."

This committee met the York people, October 23rd-25th, the same year. The result was that the people were willing to give Lischy another trial, but that he was not to administer the sacraments until further orders were given. May 17, 1748, the committee again met in York and looked into affairs and "found to their joy that confidence in him had been measurably restored, and their affection for him was kindling anew—with only a few exceptions (Harbaugh, I, 363)."

On May 17, 1748, Schlatter asked Lischy to preach on Matt. 22: 14, which would test his orthodoxy. He had little time to prepare, but made a good impression on all. This was the first time he had preached publicly, in the church since the first disturbance, October 24, 1746. With the consent of the congregation, Schlatter and Rieger agreed that he should continue to preach, but not to administer the sacraments, until they heard from Holland. At the next Coetus, he was authorized to give communion to any one who would receive it at his hands. This was October 29, 1748, when he also gave Schlatter the written statement of his faith, which was sent to Holland. Lischy labored on at York, awaiting the outcome of his instructions from Holland in his case.

About this time, 1748, Lischy prints his "Second Declaration of his Intention," in which he publicly defended his

separation from the Moravians. This is followed in 1749 by "The Voice of the Watchman," in both of which he warns his friends against the Moravians, whom he says he had learned to know only to well (Good's U. S., 248).

Lischy inspired the Coetus with confidence in him. As to his approval by the Holland Fathers, it took a long time to receive word. Letters were frequently lost, as complaint was made of this by Coetus at a special meeting in 1750. But he was finally approved and received into Coetus. In the records of Coetus for 1750, he signs himself as "Reformed Pastor across the Susquehanna (Coetus 61)"; and in the minutes for 1753, Lischy signs his name as, "Minister at York, Kreutz Creek, Bermudian and Codorus (Coetus, 105)." In Schlatter's Appeal, dated June 25, 1751, he also notes, the sixth charge he formed, as "Yorktown, Kreutz Creek, Conewago and Bermudian. In these Rev. Jacob Lischy is laboring with success since 1749 (Harbaugh, 203)."

But difficulties again arose between him and his people. The minutes of Coetus in 1752, contain the following concerning ministers and their congregations, page 73:

"2. Do. Lischy, in regard to his congregation at Kreutz Creek, where he resides, is able to rejoice in the promotion of peace, unity and confidence; but with regard to York he is troubled, since within a few weeks, as mentioned above, discontent has arisen there."

On September 20, 1752, at this same session of Coetus, "certain of the members from York, of the congregation of Do. Lischy, appeared with a request to change his Reverence to another field, if it pleased Coetus to do so, and to send them one of the newly-arrived ministers." To substantiate their discontent, they brought six charges against Lischy, but Coetus "found after careful deliberation that their present

complaints are weak, and insufficient for the removal of his Reverence." And Coetus promised that by spring two ministers would be sent to further investigate matters (Coetus, 71).

At the Rival Coetus, which met at Cocalico, October 10-12, 1753, complaint is again made by one faction of the York Church. That body went so far as to appoint two men to hold an election, October 17th, that same year, and they demanded that the candidates must belong to that same group. But these plans failed of accomplishing anything, as subsequent events proved.

Lischy tiring of these disturbances, preached his farewell sermon and resigned, but the congregation recalled him January 1, 1754. It should have been also recorded that he had preached a farewell sermon in 1750, and that the people had recalled him under date of December 31, 1750. The call of 1754 is a lengthy document but the part which bears on this recall is as follows:

"Fifthly. We hereby renewedly call the Rev. Jacob Lischy to be our Pastor, confirming and renewing also the previous calls given him in the years 1745 and 1750; promising to conduct ourselves towards him as Christian brethren, hearkening and submitting to his earnest exhortations and admonitions (Harbaugh I, 368)."

This call was signed by "eighty-seven male members of the church." He therefore decided April 13, 1754, to remain.

Affairs were not long in this happy and agreeable state. At the Coetus of 1757, he again is in the limelight, as we would say today. The records say:

"For a long time many and very serious complaints have been made about Do. Lischy, the pastor of the church in York . . . They were so offended and irritated that by far the greater part

refused to hear him any longer or recognize him as their pastor. The members of the congregation at the Kreisskrick (Kreutz Creek) have rejected him unanimously. The congregation at York is sadly distracted and split into two parts; one party has rejected Lischy as an unworthy minister; the second party, however, wished to retain him, which latter is stronger in number and influence."

At this meeting a serious charge of immorality was brought against him. He refused to appear before the Coetus as requested; he also refused to meet privately a committee, appointed by Coetus. So they

"Resolved with unanimous consent that Do. Lischy for the time being be suspended from the public exercise of his office, and the congregations meanwhile be supplied by Do. Otterbein as often as possible, until our next meeting (Coetus, 153)."

But as the later acts show there was no possibility of bringing the congregation together, for the same report above quoted continues,

"Yet Do. Lischy, with his followers, would not listen, so that not only did he continue stubbornly to exercise his office, but the church, closed against him, was repeatedly forced open by those who sided with him."

Lischy appealed from the action of Coetus on his case to Holland . . . June 8, 1758, the classical commissioners cannot decide because of insufficient information. The deputies also advise, August 11, 1758, "that Coetus be cautious in regard to the matter, and suggested that Lischy go on preaching till found guilty by Coetus." They also wrote to Lischy censuring him for not meeting Coetus or the committee, and asked him to submit to the judgment of Coetus.

The records of 1761 note among other congregations who "earnestly long for a pastor . . . York likewise, because Do. Lischy has taken his leave (Coetus, 202). In the Coetal Letter of October 27, 1762, it is said, "We have to

report that Do. Lischy, by resigning his office, has himself removed all difficulties (page 211)." The deputies of Holland finally deposed him, and in the minutes of Coetus, October 24, 1763, an assent to their judgment is expressed (page 220). And a final reference is made to him May 2, 3, 1764, thus: "The decision on Do. Lischy is fully in accord with our wishes (page 224)."

After this he made his farm to which he had moved in 1747, his headquarters for his missionary work, in many places throughout York County. His farm is "in what is now North Codorus Township, York County, on the right of the road leading from Spring Grove to Jefferson, and nearly midway between the two places (Prowell, York Co., I, 465). In 1765, he organized Lischy's Church. He spent the remainder of his life in this section, dying in 1780, and was buried in the burial lot on his own farm. His tombstone was removed in July, 1923, to the cemetery of Lischy's Church by one of his descendants. His date of death is given as 1781 on the tombstone and is so reported by Dr. Harbaugh (I, 373). But Dr. Hinke points out the fact that letters of administration were issued to his widow and son, Jacob Lischy, February 15, 1780. Hence he died within the thirty days preceding.

2. REV. JOHN CONRAD WIRTZ (1762-63)

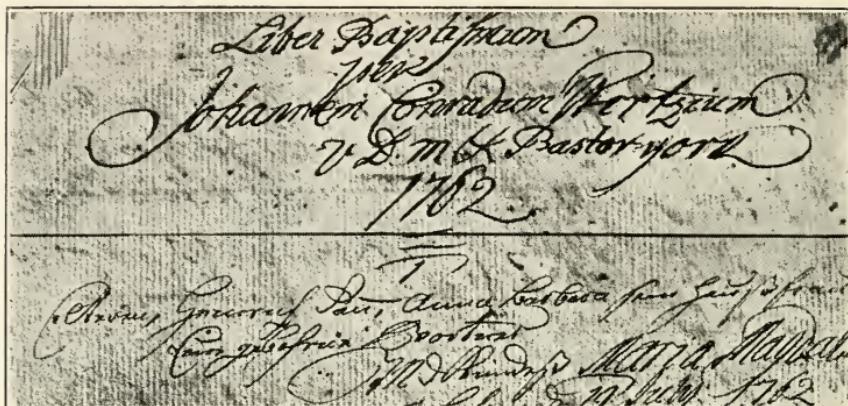
The second pastor of Kreutz Creek Charge was John Conrad Wirtz. He was a descendant of a ministerial family, his father, grandfather and great-grandfather having been ministers. He was born at Zurich, Switzerland, November 30, 1706, being the thirteenth of fourteen children. He was educated in the Latin School at Zurich, as later his brother-in-law, Henry Goetschy, was. As a young man, he went to

Holland, where he entered the Dutch navy as a cadet. Later he returned to Zurich, where he practiced law.

He left Zurich in October, 1734, with a large colony of emigrants. He was married on his journey down the Rhine, at Neuwied, near Coblenz, to Anna Goetschy, October 28, 1734. The party reached Philadelphia, May 29, 1735. He was at first, school-master at Old Goshenhoppen, then in Lancaster County. Later, he ministered to at least six churches, in what was then Bucks County; at Egypt, Saucon, Allemaengel, Forks of Delaware (new Easton), Springfield and Tohickon, from 1742-1749.

Failing to secure the approval of the Fathers in Holland, he appealed to the Synod of New York for ordination in 1750. The Synod referred him to the Presbytery of New Brunswick, which ordained him, June 8, 1752, and installed him as pastor of the Reformed churches at Rockaway and German Valley, in New Jersey. There he served from 1752-1761. (The detailed early life of Rev. Wirtz, we owe to Dr. Hinke.)

Having received an invitation from the church at York, to preach for them, at the hands of Balthasar Spangler, he visited the congregation in September and received a call, September 13, 1761. He did not take up his ministry in York, until May 7, 1762, when he became pastor of York and the neighboring Reformed Churches. That he was pastor at Kreutz Creek is evident from his entries in the Kreutz Creek record, page 49, with the following heading:



which is translated: "Baptismal Record by John Conrad Wirtz, Minister by the grace of God, and Pastor at York, 1762."

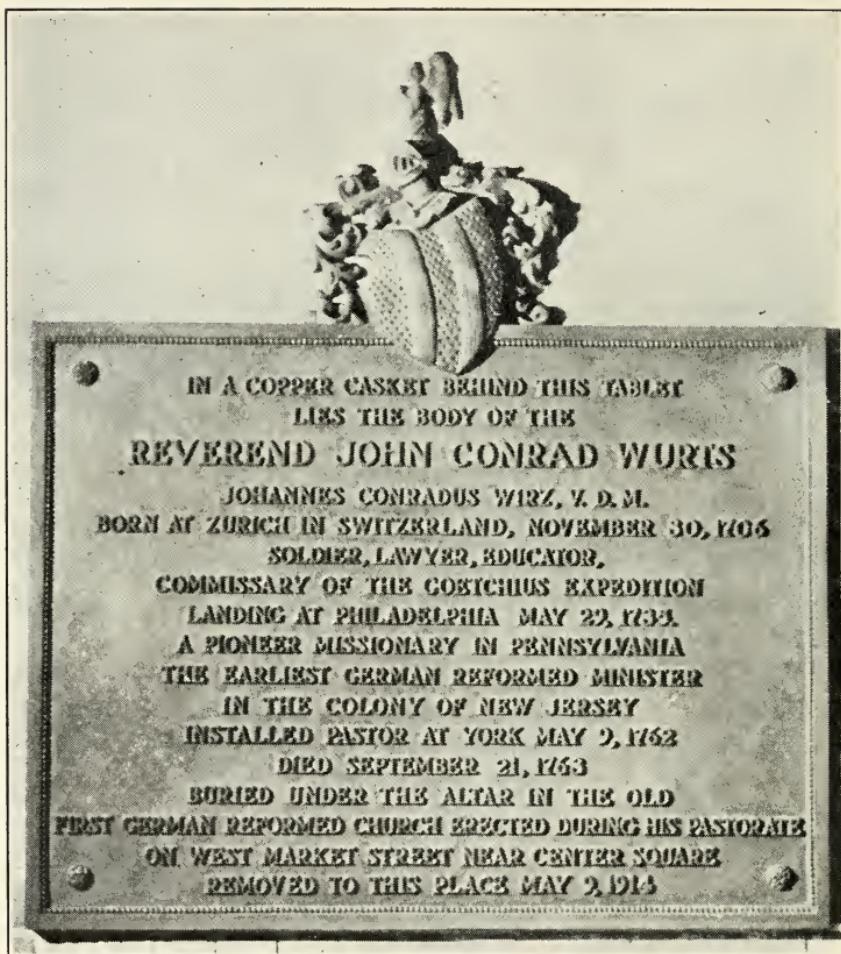
He followed the stormy pastorate of Lischy in this charge, but in a short time peace and harmony prevailed. Glossbrenner, in his "History of York County," page 52, gives the following account:

"In Mr. Wirtz's time the congregation had considerably increased. By an account contained in the Church book, dated the 1st of January, 1751, it appears that there were but eighty-seven members of the several congregations, viz.: those at Yorktown, Kreutz Creek, Codorus and Bermudian Creek, over which Mr. Lischy presided. From an account made by Mr. Wirtz on the 13th of May, 1762, it appears that seventeen new persons had been lately added to the Church of Yorktown alone, and from another account dated the 24th of May, 1763, it appears that there were fifty-six persons belonging to the same church."

During his brief pastorate of a year and a half, he baptized 83 children, and buried 14 persons. It is not known how many accessions he had (Harbaugh I, 393). It was during this pastorate, the old block building in York was torn down, it being "too small for convenience" (Glossbrenner,

53)," and a large new stone church was begun. The cornerstone was laid, May 24, 1763, when the sermon was preached by Rev. Wirtz, from Ezra 3:10, 11. His last baptism was performed, August 14, 1763. He died September 21, 1763. He was buried in the church which he had begun to build, but in the providence of God, was not permitted to finish. On May 9, 1914, his body was removed to the new Zion's Reformed Church, York. At the dedication, October 17-24, 1915, a special service was devoted to Rev. Wirtz's memory. This service was held, Sunday, October 17, 1915, at 3 P. M., when the "Unveiling and Dedication of the Bronze Tablet in Memory of John Christian Wurts," took place. One of the addresses on that occasion was delivered by John S. Wurts, Esq., Philadelphia, Pa. (a great-great-great-great grandson of Rev. John Conrad Wirtz) on "Our Foundations." The tablet was unveiled by Miss Elizabeth Reed Wurts, East Orange, N. J.

The tablet was erected by the descendants of Rev. Wirtz and is mounted on the tower wall to the right of the pulpit. The following is a cut of the tablet, the photograph of which was furnished by E. S. Ilgenfritz.



THE WIRTZ TABLET



PHILIP WILLIAM OTTERBEIN,
founder of the United Brethren Church

3. PHILIP WILLIAM OTTERBEIN (1765-1774)

The third pastor of Kreutz Creek Charge was Rev. Philip William Otterbein, or as he is usually known, William Otterbein. He was born June 3, 1726, at Dillenberg, Nassau, Germany. His father and grandfather were Reformed ministers, as well as five of his brothers. He was one of the foremost of our Reformed ministers and was the founder of the United Brethren Church.

He was educated at the University of Herborn; was at

first vicar, being ordained in Nassau, June 13, 1749. He was commissioned for Pennsylvania, March 14, 1749. He was one of the six ministers brought over by Schlatter, in 1752.

His first pastorate was at Lancaster (1752-58). Then he went to Tulpehocken where he labored from 1758 to 1760. His next charge was at Frederick (1760-65). His York pastorate began in 1765 and extended to 1774. In the Minutes of Coetus, May 8, 9, 1766, the following record appears:

“Do. Otterbein is in the city of York, near which are also other small congregations (page 250).”

And in the statistical blank of 1763, it is seen that these are Kreutz Creek and Paradise (page 278).

When Otterbein was appointed by Coetus as supply to succeed Lischy, he started a Church Record, which we still have in the parsonage. It is bound in pigskin and measures 16 inches by 6 inches. The title-page of his Record is as follows: “Church Register for the Reformed Congregation at the Creiss Krick, A. D. February 25, 1757. W. Otterbein, V. D. M.” But he entered only five baptisms in 1757, beginning January 10th and ending June 19, 1757. There are two more baptisms in Otterbein’s hand in 1760, but none during his actual pastorate from 1765-1774 (Dr. Hinke).

Rev. Otterbein made the first entry in the Kreutz Creek Account Book. The cut reproduces the original, which is translated by Dr. Hinke, as follows: (page 144).

“Anno 1769, March 27th, the financial account of the Reformed congregation at the Kreutz Krick was rendered, as follows:

	£	s.	d.
Receipts	11	5	9
Expenditures	10	3	0
Balance	1	2	9

“This balance, namely, £1-2-9, is in the hands of Nicholas Stub.

“W. OTTERBEIN.”

Another interesting entry by Otterbein is the following:

"The receipt of alms, from March, 1769, to April, 1770, was as follows: £2-12-2, which, together with the £1-2-9, mentioned on the other side, is in the hands of Andrew Komfort.

"W. OTTERBEIN.

"Creutz Krick, April 29, 1770."

He went to Baltimore in 1774. While at Baltimore he conducted large religious conferences, somewhat like revival meetings. The minutes of five of these conferences, from May 1774, to June 1776, were found by Prof. Joseph H. Dubbs in 1886. They show that the "united ministers," who took part in them, were all members of the Reformed Coetus of Pennsylvania, namely besides Otterbein, Schwob, Weimer, Henop, Wagner and Hendel. These six ministers ordained men who were not reported to Holland. Out of these meetings developed a separate organization, after Otterbein's death, the United Brethren Church.

Otterbein never left the Reformed Church, and in fact was a minister of the same church in good and regular standing at the time of his death. He was pastor of the Reformed Church in Baltimore for thirty-nine years. He attended the meetings of Coetus and later of Synod until old age prohibited his presence at these gatherings. He died at the advanced age of 87 years, 4 months and 13 days, October 17, 1813. He was buried "by the side of the German Reformed Church, on Conway Street, Baltimore; now in possession of the United Brethren in Christ, though the property belongs to the German Reformed Church by charter (Harbaugh, II, page 74.)"

anno 1769 d ^r 27 th Maerz wurden Kriegen, anschliessend verfallen von den Reformatoren an das Landt dient.	L	S	D
Einwohner - - - - -	11	5	9
Ausgaben - - - - -	10	3	0
Blatt wert obig - - - - -	1	2	9
Das obige Blatt umfasst £ 142. 9. 7. sat Nuolands Hilt in handen.			
			W. H. Kreutz

4 AND 7. REV. DANIEL WAGNER (1774-86; 1793-1802)

The fourth and the seventh pastor of Kreutz Creek Charge were the same man, Rev. Daniel Wagner. He was born at Eibelshausen, Nassau, Germany, January 11, 1750. At the age of two, his parents migrated to America and settled in Chester County, Pennsylvania. On a farm there, he grew to manhood. His father instructed him in the elements of education. At eighteen he went to New York to study Latin, Greek and Hebrew, under Dr. Gros. In 1771 he studied under Dr. Hendel, at Lancaster.

He took his preliminary examination before Coetus, at Reading, October 10, 1771, when he was allowed to preach and to catechize. The following reference is given in the Minutes:

"With regard to Mr. Wagner, Coetus passed no other resolution at the last meeting than that he shall preach and catechize in congregations where it is deemed necessary, and if he shall be diligent in future and lead a Christian and godly life, he shall be given

the hope of being more fully qualified for his work (*i. e.*, of being ordained (Coetus, 317)."

Coetus, at Lancaster, June 17, 1772, ordained Wagner, with four other young men without the consent of the Holland fathers, on the ground of necessity. The records contain the following:

"The Brethren Wack, Weber, Neveling, Wagner and Steiner, who were examined last year by the Coetus held in Reading, appeared, and, partly themselves, partly their congregations which they served thus far, petitioned Coetus for ordination. At first they were put off with hopes for next year, since by that time we expect an answer from the Reverend Fathers in regard to them. However, on account of the earnest petition of their congregations and the representation of their great need, that, although they had a minister in their midst, yet at baptisms and other necessary ministerial acts, they were obliged to look elsewhere for an ordained minister, and thus were only supplied with preaching, and concerning the administration of the Sacraments they must still be regarded as vacant, therefore the Reverend Coetus finally resolved to proceed as follows:

"Resolved, The brethren named above (according to the resolution passed in 1771 at the Coetus held in Reading) shall once more be examined peremptorily. The place where this shall be done shall be at the home of the President, Do. Faber. Dos. Weyberg, Faber, Gros and Pomp were chosen as examiners. If the result shall be satisfactory to the examiners, the ordination shall take place (Coetus, 328)."

After Wagner's ordination he continued to assist Rev. Otterbein at York and the surrounding churches, among which was Kreutz Creek. In the records of 1773, the following appears:

"Since Do. Otterbein reports that he is determined to leave the congregation in York, and the congregation therefore asks for Mr. Wagner, it was resolved that, in case Do. Otterbein really leaves York, Mr. Wagner may serve it; however, a written call shall be presented to the next meeting of the Reverend Coetus for

confirmation (Coetus, 338)."

By the next annual meeting of Coetus, Otterbein has actually resigned and Wagner succeeds him at his own request and with the consent of Coetus, as seen in the following:

"The congregation of York, which was vacated by Do. Otterbein, gave a call to Do. Wagner. The Reverend Coetus allowed Do. Wagner to accept the call (Coetus, 345)."

It was now Domine Wagner's turn to have a catechist, since he "alone cannot attend to the regular divine services, nor to the many ministerial duties, because the congregations in the neighborhood of York are widely scattered (Coetus, 361)." A Mr. Stahlschmidt, was therefore, examined and ordained by Coetus, April 29, 1777, to this important position. Near the close of the year 1786, Rev. Wagner removed to Tulpehocken, where he remained until 1793.

After his resignation, York had two short pastorates, as will be seen below. But the heart of the York people was still set on Wagner. Often there would be parties going to see him at Tulpehocken. When the field was vacant they would send him a call (Harbaugh, II, 233). So finally he yielded and returned to York in 1793, and remained there until 1802.

During his second pastorate the York congregation lost its church building by fire, July 4, 1797. It was soon replaced, however, and was dedicated May 11, 1800. Washington attended service at his church, July 2, 1791. Although he did not understand a word of German, he reverently remained throughout the whole service. Washington made the following comment in his diary:

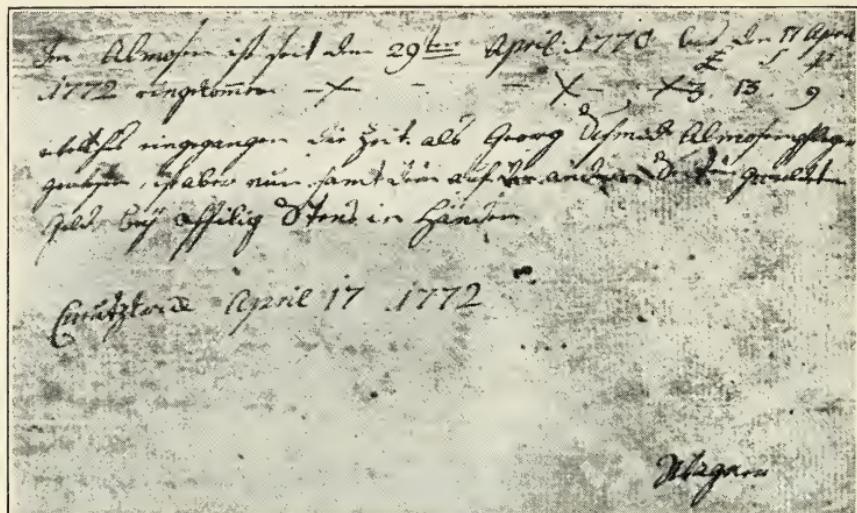
"All the exercises, including the sermon, were conducted in the German language. There was no danger of the clergyman making

a proselyte of me, for I could not understand a word of what he said."

Rev. Wagner was prominent at the meetings of the Coetus. In 1797 he was elected secretary, and in 1799 he was the president of that body. In 1802 he accepted a call to Frederick. Two years later he had an attack of fever which permanently enfeebled him. In addition to his Frederick Charge, he preached also at the Glades, Middletown, and in Loudon County, Virginia. By October, 1810, he was obliged to resign and give up all pastoral work on account of failing health. He moved to York, where, as he had done continuously through his ministry, he hoped to prepare young men for the ministry. But his hope was never fulfilled, as two months after he arrived in York, dropsy set in. He declined rapidly and died there December 17, 1810.

Wagner's baptismal entries during his second pastorate at York, extend from April 4, 1793, to October 17, 1802 (Dr. Hinke).

Rev. Wagner was one of the outstanding men of the church in his day. He was a strong preacher, possessed of a pleasing personality. He was a great revivalist, and his services were sought for, far and wide. He was identified with the "big meetings" of his period. One of his young men he prepared for the ministry was Prof. Lewis Mayer, of the Seminary, and who was one of his successors in the York pulpit, who also preached the funeral sermon.



The cut herewith presented is taken from the Kreutz Creek Account Book, and is translated by Dr. Hinke, as follows:

"Since the 29th of April, 1770, there has been taken in as alms, up to the 17th of April, 1772, £3, 13s., 9d., which came in when George Schmidt acted as alms treasurer (deacon), but it is now, together with the money mentioned on the other page, in the hands of Philip Stens.

"WAGNER.

"Creutzkrick, April 17, 1772."

5. REV. JOHN GEORGE TROLDENIER (1786-89)

The fifth pastor of Kreutz Creek Charge was Rev. George Troldenier, or according to his baptismal name, Rev. John George Troldenier. He was born in the city of Coethen in the Duchy of Anhalt, Germany, in 1754. He was educated in Halle, and then prepared for ministry in Bremen. With Herman, he appeared before the deputies, March 2-17, 1786. He came with him to America in 1786

(Harbaugh, II, 356).

His first charge was at York and the surrounding congregations. His baptisms at York begin, December 24, 1786, and continue to October 6, 1789 (Hinke). He did not succeed so well at York, the Records of Coetus for 1788, page 421, contain the following:

“The congregation in York, which Mr. Troldenier serves, is somewhat divided. There are two parties, and hence two testimonials were present, one in favor of that gentleman and one against him. The complaints were that he was too passionate, and that he had preached four or five times on one text. But the truth is that Mr. Troldenier has been too short a time in America to adapt himself to the feelings of the people, as his predecessor, Mr. Wagner did. In consideration of this, and because the testimony in his favor is preferred, it was resolved to admonish the congregation, in writing, to forbearance, peace, and unity, which was done.”

His next pastorate was at Gettysburg, in 1790, which congregation he founded. Dr. Hinke quotes a sketch of the Gettysburg congregation, by Rev. Paul R. Pontius, pastor of Gettysburg congregation, as follows:

“Under Troldenier’s pastorate, Gettysburg and St. Mark’s churches were in the same charge. The old log school-house on High Street was used by the Reformed people of Gettysburg as a place of worship. The Reformed congregation was formally organized in the autumn of 1790 by the Rev. George Troldenier, who was its first pastor.”

He is mentioned as pastor at Gettysburg, in the Records of the Coetus, during the years 1790-91.

His next pastorate was at Baltimore, where he arrived October 13, 1791. In this church, he had a very successful pastorate, though it was divided on the matter of building a new church. The church was built in this pastorate, the corner-stone being laid April 28, 1796, and the church dedi-

cated September 24, 1797 (Harbaugh, II, 358). He contracted tuberculosis and died December 12, 1800, in the forty-sixth year of his age. He was buried "just outside the northern wall of the church, immediately under the large window." Dr. Becker, of Lancaster, a bosom friend preached the sermon, assisted by Revs. Kurtz and Otterbein.

6. REV. JOHN PHILIP STOCK (1790-92)

The sixth pastor was Rev. John Philip Stock, a young man from Treysa, near Ziegenheim, in Hesse. He matriculated in Duisburg University, October 6, 1786 (Good's U. S., page 640). He came to this country in 1789 (Coetus, 438). In the minutes of the Coetus for the year 1790, we see he supplied York congregation during that year; and that they wanted him to be ordained so that he might be their regular pastor. But Coetus did not ordain him at this meeting, owing to its desire to conform to the wish of the Fathers in Holland, that they should not ordain without their consent. But in the next year, at its meeting, June 27, 1791, Coetus did ordain both J. Philip Stock and Jonathan Rauhauser, making the pressing needs the warrant of their action (see page 445). He went to Shippensburg, in 1792, where he also served Chambersburg and Sherer's. He also prepared young men for the ministry." He is said to have died at Wooster, Ohio, but the particulars of his later ministry are unknown (See Dr. Dubbs, in *Reformed Church in Pennsylvania*, page 253)."

Rev. Stock's baptismal entries in the York records extend from February 9, 1790, to February 25, 1792 (Hinke).

7. REV. DANIEL WAGNER (1793-1802)

(See page 144)

8. REV. GEORGE GEISTWEIT (1804-27)

The eighth pastor was Rev. George Geistweit, who was born in this country, the exact place not yet being known, as very little has so far been discovered of his early life. He studied theology under Dr. Frederick L. Herman, in 1793 (Good's U. S., page 16). He was examined with several others at the Synod of Reading, in May, 1794, and was licensed at that Synod (Harbaugh, III, 75).

At this same meeting he read a call from Shamokin, "whereupon Synod permitted him to accept the call from Sunbury, Middle Creek, Bauerman's, and Dupson's congregations (Harbaugh, III, page 75)." These congregations had been vacant since Rev. J. Rauhauser had left them in 1792. He also preached at Selin's Grove, Buffalo Valley, in Bowler Township, at the Penn's Creek and the newly-built town of "Berlin," besides other places in the West and North Branch region, where, as yet no churches had been built.

In May, 1804, he received a call to become the successor of Rev. Daniel Wagner, in York. In the Minutes of Synod, 1819, page 30, he is in the 8th District, and has five congregations: York, Kreutz Creek, Tschochly, Quickel's, Wolf's Church, York County. He had 159 baptisms, 40 confirmations, 212 communicants, and 4 schools. He labored here until Whitsuntide, 1820, when, on account of failing health, he was obliged to relinquish his work, and retire from the ministry. He lived eleven years longer, dying November 11, 1831, in the seventieth year of his age. He was buried in the German Reformed graveyard in York.

Since this was written, through the kindness of Dr. William A. Korn, the secretary, to Dr. George W. Richards, president of the Theological Seminary at Lancaster, we are in possession of the following facts culled from the reports

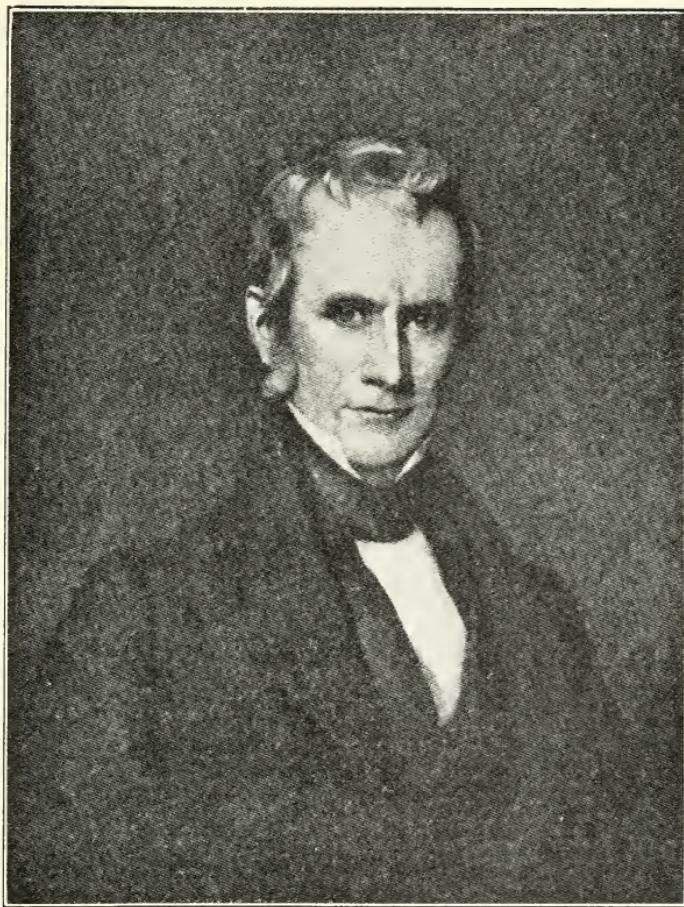
to Synod. After his resignation of the York Charge, we find him reporting some years two and some three congregations in York County. Two of these are "Kreuz Creek and Tschochly" and appear by name in the reports of 1820, 1821 and 1822. In the reports of 1823, he is pastor of "3 in York County"; in 1824 and 1825, of "2 in York County." These, presumably are the same two, as in preceding years. In 1826 the following record appears, "kein bericht," that is "no report." In 1827, again, he is pastor of "2 in York County" which are "Gre. Krick and Tschochly (I, 59)." In 1828, he is "without charge on account of age." Then as noted above he lingered a few years and died November 11, 1831.

Rev. Geistweit's entries at York extend from May 13, 1804, to January 2, 1821 (Hinke).

9. REV. LEWIS MAYER, D.D. (1821)

The ninth pastor of Kreutz Creek Charge was the Rev. Lewis Mayer, D.D. His pastorate of a year seems to be thrust between the pastorate of Rev. George Geistweit, who served York, Kreutz Creek and Canadochly congregations from 1804 to 1820, when he resigned on account of ill health and continued to supply Kreutz Creek and Canadochly congregations (see his biography above). Just why Dr. Mayer was pastor for one year we are not able to say at this time. But that he was, there is no doubt, as will be seen in the course of our narrative.

"Dr. Mayer was born in Lancaster, Pa., March 26, 1783. He was the son of George L. Mayer by a second marriage. His childhood and youth were spent in his native place. Here he received the first rudiments of his education, and laid the foundation for his future eminence. He is said to



REV. LEWIS MAYER, D.D.

have paid special attention to the German language in which he became quite a proficient (Harbaugh, III, 156)." For a while he engaged in business, but that did not suit his tastes. Under the faithful ministry of one of the former pastors of Kreutz Creek Charge, the Rev. Daniel Wagner, who was at that time pastor at Frederick, where Mr. Mayer then

resided, he was led to acceptance of Jesus Christ as a personal Saviour. He decided to enter the ministry. He took a course in literature and kindred subjects at the college in Frederick, Md. He also studied theology under his pastor, Rev. Wagner. At the Synod which met in New Holland, 1807, he was examined, licensed and ordained (Minutes, pages 43, 44). In 1808 he received and accepted a call from the congregations in and around Shephardstown, Va.

His connection with this Charge began in 1821, when he received a call from York, Kreutz Creek and Canadochly congregations. He remained with the York congregation until 1825, when he was called to take charge of the Theological Seminary of the Reformed Church, which had been opened March 11, 1825, at Carlisle. It is not our purpose to trace the interesting and important career of Dr. Mayer as the head of the Seminary at Carlisle and from 1829 at York, with its enlarged course of study. We confine our article to his connection with the Kreutz Creek Charge. In 1821, he reports 3 congregations, 123 baptisms, 34 confirmations, 3 schools, \$97 collection.

In our Otterbein Church record is an interesting entry concerning this pastorate as follows:

“York, January 31, 1821.

Received of Jacob Weltzhofer, one of the elders of Greitzkrick Reformed Congregation, the sum of twenty-one Dollars and fifty-nine Cents, being the part of Moving Expenses of the Rev. Mr. Myer.

DAVID WEAVER, *Treasurer.*

Received by me \$21.59.”

This is written in German and was translated by Prof. Wm. J. Hinke, of Auburn Seminary, Auburn, N. Y.

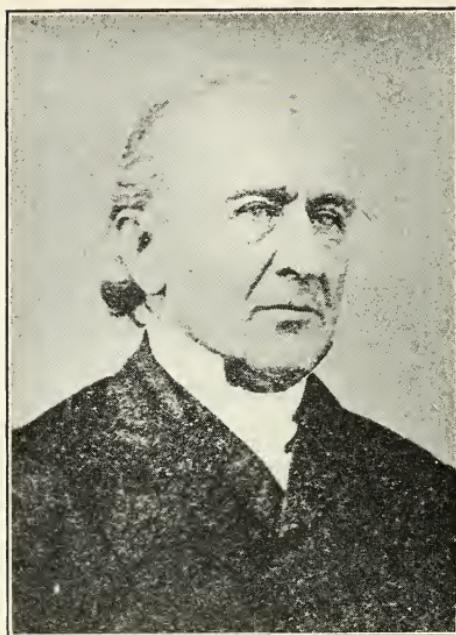
Another record establishing the fact that Dr. Mayer was

pastor in 1821, is the following that in the minutes of Synod, held September 30, 1821, at Reading (page 35) the congregations of L. Mayer are given as "Stadt York, Freuzkirche, Tschochly." This same year Geistweit's congregations are given as "Quickels, Wolfs, und eine andere Kirche, York County." From 1822 to 1827, Rev. Geistweit was pastor of Kreutz Creek and Canadochly.

Dr. Mayer remained with the Seminary at York until 1837, when his health, which never had been vigorous, failed him. He resided in York after his return from Mercersburg, whither the Seminary had been moved, until the time of his death, which occurred, August 25, 1849. He was aged 66 years, 4 months, 29 days. He was buried in the cemetery adjoining the Reformed Church in York, near to the grave of Rev. John Cares, a former pastor of the York Church.

10. REV. DANIEL ZACHARIAS, D.D. (1828-30)

The tenth pastor of Kreutz Creek and Canadochly congregations and first one independent of York, was Rev. Daniel Zacharias, D.D. He was born in Washington County, Md., January 14, 1805. He entered Jefferson College and later the Theological Seminary at Carlisle, 1826-28. He was licensed and ordained by the Synod of the United States in 1828. In the minutes of that year, page 15, we find "A call for Mr. Daniel Zacharias, from the congregations Kreutz Creek and Schochly, requesting Synod to ordain him as their pastor." It was "resolved that Mr. Zacharias also be examined." The fourth item, page 23, states, "Your committee having examined the young men who were referred to them report that they recommend the following, viz.: . . . " (among whom is included Daniel Zacharias) "for ordina-



REV. DANIEL ZACHARIAS, D.D.

tion.” They were ordained at this same meeting of Synod. He was assistant pastor of the First German, now Zion Reformed Church, York, 1828-29, under the pastorate of Rev. James R. Reily (1825-32).

The following note on the pastorate of Dr. Zacharias is found in our Otterbein Record (page 219):

The first English Sermon was preached in this Church, January 25 In the year of Our Lord, One thousand eight hundred and twenty nine, by the Rev. Mr. Daniel Zacharias, Minister of the Reformed Congregation. His text you will find Recorded 1st Chronicles 29th Chapter & 15 verse.

The following is culled from the “Necrology” notes in the “Semi-Contennial Register of the Theological Seminary

of the Reformed Church, Lancaster, Penna., 1825-1875," page 54:

"Zacharias, Daniel, D.D. Ordained in 1828, as pastor of several congregations in York County, Pa. In 1830 he became pastor of Harrisburg and affiliated congregations; in 1835 he removed to Frederick, Md., where he died March 31, 1873, in the 68th year of his age. He aided in getting up both the English and the German Hymn Book, and also our 'Order of Worship.' He was President of Synod in 1835, and of General Synod in 1866."

Dr. Dubbs in his "Manual of the Reformed Church," says: "The Rev. Dr. D. Zacharias published a small German paper called *Der Herold*, in Harrisburg, in 1834; but it was soon discontinued for want of patronage (page 334)."

He was one of the progressive pastors of his day. At the Synod of 1837 he was one of six pastors, each agreeing to raise \$120 for Foreign Missions (Good's U. S., page 632). He was considered the leader of the "Old Reformed" party in the Church. Although later he inclined more favorably to the "High Church" party. He took active part in the discussions of his time on the Liturgical Question. He was elected Vice-President as was also Dr. Kieffer at the first General Synod, at Pittsburgh, November 18, 1863. And as stated above, was elected President of General Synod at its second gathering, in 1866. He was one of the committee to prepare a standard edition of the Heidelberg Catechism, appointed by the Synod of 1859. At the closing convention of the Tercentenary Celebration of the Heidelberg Catechism, held in Reading, May 21, 1864, Dr. Zacharias preached the opening sermon on Ps. 146:1. He died in Frederick, Md., March 31, 1873, aged 68 years, 2 months, 17 days.

A marble tablet was placed in the vestibule of the

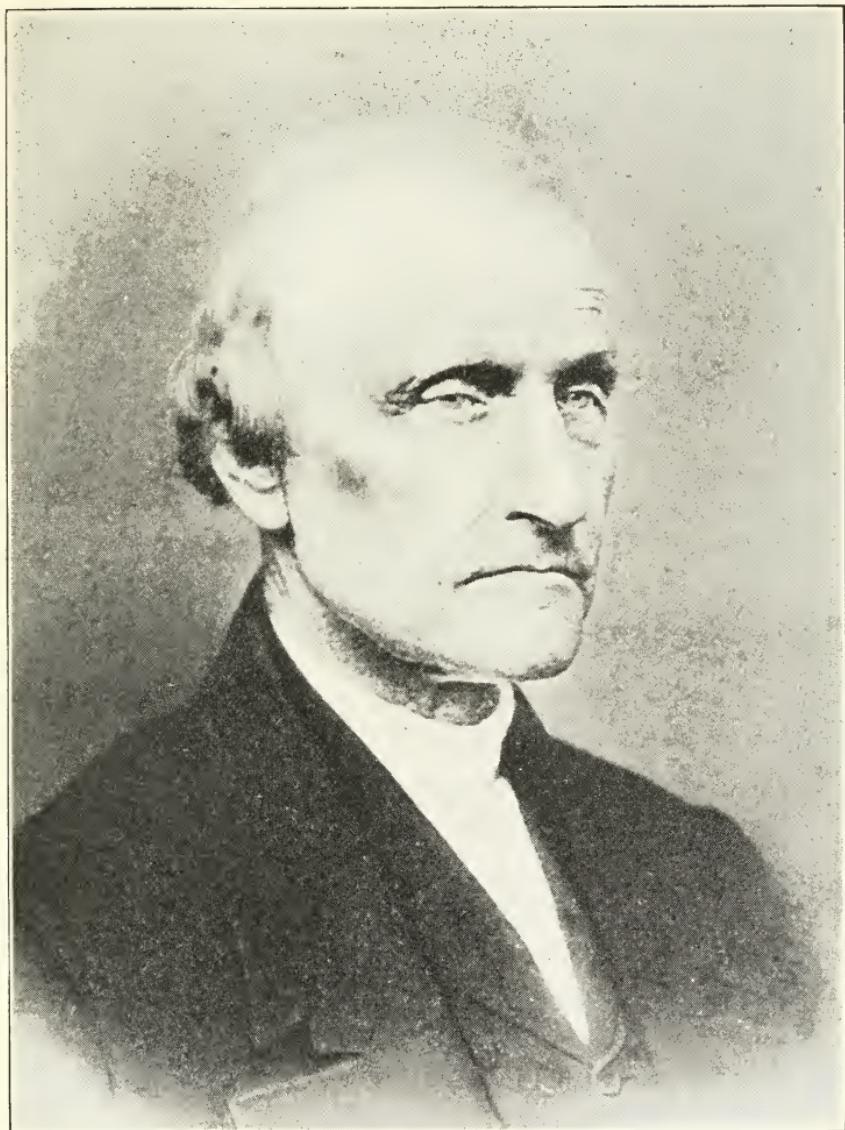
Evangelical Reformed Church, Frederick, Md., containing the following:

HOLY, HOLY, LORD GOD OF SABAOTH
IN LOVING MEMORY OF
REV. DANIEL ZACHARIAS, D.D.
WHOSE MINISTRY ON EARTH ENDED
MARCH THIRTY-FIRST, A. D. 1873
FOR THIRTY-EIGHT YEARS PASTOR OF THIS
CONGREGATION PREACHING JESUS CHRIST
AND HIM CRUCIFIED

11. REV. DANIEL ZIEGLER, D.D. (1830-73)

The eleventh pastor of Kreutz Creek Charge was Daniel Ziegler. He has the distinction of having the longest pastorate in the history of the Charge, having served continuously from 1830-1873, a period of forty-three years. His pastorate covered some of the most important events in the history of the Reformed Church. He was the son of John Ziegler and his wife Mary M. Koch, and was born in Reading, Pa., July 11, 1804. Soon after his birth, his parents moved to New Berlin, Union County, Pa., where his childhood and youth were spent. He was catechised and confirmed by Rev. Yost Henry Fries, pastor of the New Berlin Church.

"He was a saddler by trade. After serving his apprenticeship, he went to work in Philadelphia, at his trade. His mind being turned to the holy ministry, he commenced his classical studies preparatory to the sacred work at the University of Pennsylvania, located in Philadelphia. His theological studies he subsequently prosecuted in the Seminary of the Reformed Church, then located in Carlisle, Pa.,



REV. DANIEL ZIEGLER, D.D.

under the care and supervision of the late Lewis Mayer, D.D. (Heisler V, page 199)."

He was graduated from the Theological Seminary, at York, in the class of 1830, which was composed of four men: Daniel Lerch, Jacob Leymaster, Jonathan Zeller, and Daniel Ziegler. Two of these died after a short pastorate, viz., Jacob Laymaster, July 12, 1833, and Daniel Lerch, March 18, 1834, the latter aged only 27 years, 8 months and 2 days.

At the Synod of Hagerstown, September 29, 1830, "a call from the two congregations of Kreutz Creek and Canadochly, in York Co., for the Rev. Daniel Ziegler was considered." The following action was taken: "Resolved, That Rev. Ziegler be examined (page 18)." He, with his three other classmates was examined. The committee reported that "they may be ordained when they have calls (page 16)." This examining committee was composed of the following: Albert Helfenstein, George Wack, Jacob Gouer, and M. Brunner. Three of the students were ordained the same day, as is seen in the following action: "Resolved, That they (Ziegler, Zeller and Lerch) be ordained this evening, September 30)." The other member of the class, for some reason, was not ordained until 1831. The Installation Committee was composed of Revs. L. Mayer, George Wack, A. Helfenstein and James R. Reilly, Sr. Dr. Mayer preached the ordination sermon in German, on Eph. 4: 11-14.

Rev. Ziegler, as was said, had the longest pastorate of this charge. He had as high as eight congregations regularly to look after for years, and at one time (1847) he had nine congregations. Yet with all his labors, and oversight which such a large charge demanded, he never allowed the local interests to absorb his interest in the welfare of the Church at large. He became a leader in the Church. He was a great

preacher, preaching before Classis no less than nine times. He was a "progressive," as we would say today. At the Synod of 1838, the first Foreign Missionary Board was selected to act in conjunction with the American Board of Foreign Missions. At this meeting, the sum of \$945 was contributed or pledged. With four others, Revs. Heiner, Berg, Zacharias and Wolff, Rev. Ziegler pledged, each \$120 for the ensuing year. (See Good's U. S. History, page 632.) This was no little task in that day and shows his devotion to the great cause of Missions. At Dillsburg, May 13, 1850, he paid the Seminary apportionment of \$390, the highest in the Classis (II, 47).

He was president of Classis in 1840, 1841, and 1864. He was a leader of the Old Reformed or Low Church party. His resolutions of 1867, before the Classis, show his grip, as well as his courage and convictions on this matter. They were declared out of order, but were placed upon the minutes, at his request, without one dissenting vote. He preached the sermon before the Myerstown Convention, September 24, 1867, instead of Dr. Helfrich, whose train was so late that he did not arrive in time to deliver the sermon. Dr. O. P. Schellhamer, of York, informs the writer that this is a fact; and that he preached from Matt. 11: 28, without any special preparation, except having so lived into his convictions, as to be able to express them fluently, whenever occasion required. He received the degree of Doctor of Divinity, from Ursinus College, at the Commencement of 1873.

In such a long pastorate as Dr. Ziegler's, it is convenient to divide it into sections for closer consideration.

1830-60

At the 11th Annual meeting of Classis, held in Hanover, May 7, 1831, Rev. Ziegler preached the opening sermon

on John 4: 34. He was elected Secretary at this meeting. Again the next year at Abbottstown, he preached the Communion sermon before Classis, on Isa. 55: 1. At this time he reports his congregations as "Creutz Krick, Tschochly, Wolf's, &c." His statistics that year are as follows: "Get., 156; Conf., 75; Com. 198; Begr., 22; Schu., 4; Son Sch., 0."

At the Annual Meeting of Classis, at Littlestown, May 17, 1835, he preached the Communion and Missionary sermons. He was Secretary at this meeting. In 1838, he was appointed Treasurer and again in 1839. In 1840 he was elected President and in that year he also heads the Standing Committee which acted on all vacancies, dismissals and receptions during the year, exercising the prerogatives of our Executive Committee in these days (I, 284).

At the Special Meeting of Classis, at Carlisle, November 23, 1840, he was made Chairman of the Centenary Committee, whose duty it was to compile data for the 100th Anniversary of the Reformed Church in this country. In 1841, he is again President, and preached the opening sermon on Rom. 10: 17. At this session, the boundaries of Zion's Classis were fixed as follows: "Resolved, That the boundary of the Classis of Zion be so located as to include the counties of Adams, York, Cumberland and those parts of Perry, Juniata and Mifflin Counties, which lie southwest of the Juniata River." Classis took the following action on this matter: "Resolved, That this Classis is satisfied with the boundaries fixed by Synod in regard to this Classis (I, 304, 306)."

In 1842, Rev. Ziegler was chairman of the Committee on Examination and Licensure, before whom appeared Rev. Franklin W. Kremer. Dr. Kremer is the first pastor that Rev. Garrett can remember in his home church, Tabor,

Lebanon, Pa. It was he who catechized your pastor, but owing to his death, June 14, 1889, he did not confirm him, but his successor, Dr. D. Ernest Klopp confirmed him. Dr. Kremer came to Lebanon in 1851, and after a long and eminently successful pastorate, met a violent death, while leading a funeral procession to the Hill Church Cemetery, Lebanon County, as he crossed the tracks of the Philadelphia and Reading Railroad. Thus the ties of interest and relationship, especially in things spiritual intertwine themselves.

Before proceeding with the narrative of events, we wish to give the list of Rev. Ziegler's appointments. He reports eight congregations from 1837-1853. These are not listed in the reports to Classis and Synod as a rule. Usually it is recorded in this form, "Kreutz Creek, Wolf's, etc." But in two years in the Synodical minutes, the eight congregations are given as follows: "Creutz Creek, Canondogala, Dober, Wolff's, Pigeonhill, Wheler's (which is likely Holtzschwamm), Quickel's, Huber's (1838). But in the list for 1840, Straher's takes the place of Dober (Dover). Then in 1849 appears "Salem," in the incomplete list of eight, thus: "Creutz Creek, Salem, Canadogly, etc." Another strange fact is that in this same year (1849), Rev. W. A. Good, of York, is pastor also of "Salem." In the Classical minutes of 1847, Rev. Ziegler reports nine, and it may be that "Salem" is the ninth, although not mentioned in that report. From 1855-59, Rev. Ziegler has six congregations and in 1860 he has five. We are indebted to the painstaking care of Dr. William A. Korn for this interesting information, having sent a complete list of the data, in the Synodical minutes covering this point. And we hereby acknowledge our appreciation of his interest in the matter.

YORK (GERMAN) CHARGE (1861-73)

At the Annual Meeting of Classis, at Churchtown, Cumberland County (II, 102), the York (German) Charge was formed and a call to Rev. David Bossler was confirmed, May 16, 1852. Rev. Ziegler was chairman of the Installation Committee. This charge was the German section of the old York congregation. Owing to the language question, a long and bitter controversy was engaged in. It was not settled until 1864, when the two sections separated and Rev. Ziegler was called to the pastorate of the German section, that peace was restored.

At the special meeting of Classis, January 18, 1853, Rev. Ziegler was made chairman of the committee to install Rev. E. H. Hoffheins as pastor of the East Berlin Charge. At the Annual Meeting, at Hanover, May 20, 1853 (II, 147), Rev. Ziegler, himself, requested that his pastoral relations between Quickel's and Hoover's be dissolved, and in turn, that they be connected with the York (German) Charge. This was accordingly done. Emanuel's Church (Freysville), was also added to the York (German) Charge (II, 155).

The division of the German and English sections of the York congregation was recommended by Classis at Gettysburg, May 13, 1859 (II, 353). By the next Annual Meeting of Classis at Newport, May 11, 1860, Rev. Bossler has resigned the York (German) Charge, and Rev. Ziegler has been supplying it for six months. The results were so "very encouraging" that Classis resolved, that "he be hereby instructed to continue to act as supply for another year and preach for them at least every other Sabbath (II, 393)." To meet this situation, it was resolved, "That in order to carry out the wishes of Classis expressed in the 3rd resolution, Bro. Ziegler be instructed to relinquish two of his coun-

try congregations, most remote from York, viz.: Holzschwamm and Pigeon Hills."

In accordance with this plan, at the next Annual Meeting of Classis, at Jefferson, May 11, 1861, a call was presented from the German section of the York congregation to Rev. Ziegler to become their pastor (II, 418). A request was also made to "add several congregations to the same with a view of forming a charge." Classis confirmed the call and granted the request to form a new charge. The new charge was to be composed of the "German section of the York congregation, Canadochly and Kreutz Creek congregations." It was to be known as the York (German) Charge (II, 426). The other congregations which were formerly connected with the old York (German) Charge, viz.: Quickel's, Hoover's and Emanuel's, were disconnected and formed into the Liverpool Charge and were served by Rev. David Bossler. The Paradise Charge was also constituted at this same meeting with the following congregations: Pigeon Hill, Wolf's, Strayer's and Holtzschwamm.

These reconstruction plans proceeded smoothly with the exception of the York (German) Charge, of which our two congregations, Kreutz Creek and Canadochly, were then a part. At the meeting mentioned above, Elder Israel Laucks notified Classis that he would appeal to Synod on the adoption of Item 1, which was, "A call from the German section of the Congregation of York to the Rev. D. Ziegler to become their Pastor (II, 418)."

In the meantime the committee to install Rev. Ziegler as pastor of the York (German) Charge, consisting of Revs. E. H. Hoffheins, D. Bossler and F. W. Vandersloot, not knowing that Elder Laucks' appeal had been lodged in the hands of the president of Classis within the constitutional

limits of time, and not having been notified of the same by the president of Classis, proceeded to install Rev. Ziegler as pastor of York (German) Charge. Synod at its next Annual Meeting referred the matter to Classis again for reconsideration (II, 465). The whole matter was brought up before Classis at its Annual Meeting at Shrewsbury, May 9, 1862, when the installation of Rev. Ziegler as pastor of York (German) Charge was declared null and void, although the committee of installation was absolved from all censure. At this same meeting, Classis, learning of the possibility of an amicable settlement, urged the York congregation "to hold a joint meeting of the two sections for the purpose of selling over to the other their rights and privileges in the property of said congregation (II, 473)."

By the above action, the York (German) Charge was without a pastor, and at the next Annual Meeting of Classis at Carlisle, May 9, 1863, a petition was received from the "German section of the York congregation, Kreutz Creek and Kanadauqua congregations, requesting the continuation of Rev. D. Ziegler as their supply, properly signed by the different consistories (III, 7)." This was granted.

It was not until the next year that this snarl was untangled and the matter straightened out. At the Annual Meeting of Classis, in Hanover, May 6, 1864, when Rev. Ziegler was elected president, the German congregation of York, on its request, was recognized as, "The First German Congregation of the Borough of York and parts adjacent." At the same time the York (German) Charge was constituted, composed of the York Church, Kreutz Creek and Canadochly congregations; and the call was confirmed "from the said congregations to the Rev. Ziegler, presented to and acted upon by Classis at a former meeting (III, 43)." It

was not deemed necessary that Rev. Ziegler be reinstalled.

Rev. Ziegler continued as pastor of the York (German) Charge until, owing to increasing age, with its corresponding infirmities, he desired to be relieved of Kreutz Creek and Canadochly congregations, over which he had presided since 1830. So at the Annual Meeting of Classis (IV, 43), at Ickesburg, May 16, 1873, he presented a petition to have these two congregations separated from the York (German) Charge. Final action was deferred until a special meeting of Classis was held in Heidelberg Church, York, June 23, 1873, when, owing to an irregularity, the Kreutz Creek and Canadochly congregations were referred to the Reconstruction Committee of York and Adams Counties (IV, 76). The Kreutz Creek Charge was reconstructed by the Reconstruction Committee, August 6, 1873, as is shown in its report to Classis, the next spring, at Abbottstown, May 18, 1874, when its report was received and adopted (IV, 108). At a special meeting of Classis, in Zion's Church, York, October 20, 1873, provision was made to ordain and install Licentiate Reuben Rahauer as pastor of the newly constituted charge of Kreutz Creek (IV, 89). Thus, after a disappearance of twelve years, the historic name of Kreutz Creek Charge reappeared on the roll of Zion's Classis.

ZION'S CHURCH, YORK (1873-75)

Dr. Ziegler continued to be pastor of Zion's congregation at York, after he had withdrawn from Kreutz Creek and Canadochly congregations, October 20, 1873. He maintained this relationship until June 12, 1875, when we find (Vol. IV, 146). "Item 1. Request from the Rev. Daniel Ziegler, D.D. and the consistory of Zion's Reformed Charge, York, for the dissolution of the pastoral relation." On

which the following action was taken: "On motion, the pastoral relation between the Rev. Daniel Ziegler, D.D., and Zion's Reformed Charge, York, be and hereby is dissolved."

DEATH

Dr. Ziegler did not long survive his retirement from the duties of the active ministry. He died at his residence, West Philadelphia Street, York, Pa., May 23, 1876, aged 71 years, 10 months and 12 days. *The Messenger*, in its issue of May 31, 1876, page 4, has the following notice of his death:

It becomes our duty to record the decease of Rev. Daniel Ziegler, D.D., of York, Pa. For the following account of his death we are indebted to Rev. A. Wanner, who will please accept our thanks:

This aged minister of the gospel, after a protracted illness and very severe suffering, departed this life on the morning of the 23rd inst., aged 71 years, 10 months and 12 days. Father Ziegler bore his severe sufferings with marked patience and submission. Although emaciated and much reduced, he passed away rather sooner than we expected. He was almost gone before it was discovered that he was dying. His end was calm and peaceful. Without a struggle he fell "asleep in Jesus."

His funeral took place this afternoon (May 25), at 1 o'clock. A large concourse of people met at the church, whither the corpse was conveyed, to remain during the funeral services. Drs. J. O. Miller, W. K. Zieber and A. H. Kremer, and Revs. J. Sechler, William F. Colliflower, R. Rahausen, F. W. Vandersloot, R. Smith, A. J. Heller, A. Wanner, J. I. Good, J. Ziegler, A. Spangler and D. Gring, of the Reformed Church, and a large number of the pastors of other denominations in York were present. Rev. A. Spangler, successor to the deceased in the German church of York, opened the services and delivered an appropriate German address. He was followed by two short English addresses by Rev. J. Sechler and Dr. A. H. Kremer, from Lancaster. The addresses were listened to with much attention and interest. The services throughout were solemn and impressive.

NOTE.—It was upon the advice and with the assistance

of Dr. Ziegler that Rev. Aaron Spangler entered the ministry. He studied under his pastor from 1865-66. He then entered Heidelberg Seminary, graduating in 1870. At the request of Dr. Ziegler, he became his successor, taking up the pastorate of Zion Reformed Church, York, after his death.

LITURGICAL CONTROVERSY

Rev. Ziegler took an active part in the controversy which was involving the church more and more and culminated in the Liturgical Controversy. Rev. Ziegler represented the low-church point of view. Mrs. Sarah J. Liephart who remembers him distinctly, says that in presenting the liturgy to Canadochly congregation for its adoption or rejection he said, "Here is the book; you can accept it if you want to, but if you do, I will flee from you as from Sodom." It is needless to say that the liturgy was not adopted by this congregation. At the annual meeting of Classis, May 13, 1867 (III, 222-225), he introduced the following resolutions, with their preambles. Let the record speak for itself:

"The Rev. Daniel Ziegler then offered a series of preambles and resolutions which the President, for constitutional reasons given, decided to be out of order.

An appeal was then taken from the decision of the President. The President appointed the Rev. J. O. Miller to take the chair, *pro tem.* The question was then put. 'Shall the decision of the chair be sustained?' The ayes and nays were called for. The roll was called and the vote given as follows: Yeas, 23; nays, 9; non-liquet, 1. On counting the vote it was found that the President was sustained in his decision, by a vote of 23 to 9.

The friends of the preambles and resolutions then asked

permission to have them recorded in the Minutes of Classis and published in the Abstract of the Acts and Proceedings in the *German Reformed Messenger*.

On motion this request was granted without a dissenting vote. They are as follows:

“Whereas, The introduction into our congregations of the New Order of Worship contained in the Revised Liturgy against the wishes of a majority of the members of a congregation is calculated to create dissension and strife among our people. Therefore

“Resolved, That none of the ministers of this Classis shall be permitted to use said Order of Worship in any of their congregations without having first obtained the consent of a majority of the Consistory and of the members belonging to the congregation.

“Whereas, All ministers and contributors to our Theological Seminary at Mercersburg and the college at Lancaster have an equal share in these institutions; and

“Whereas, This Classis has learned with regret that the devotional exercises in said institutions are conducted exclusively according to the Order of Worship, prescribed by the Revised Liturgy, and contrary to the wishes of a large portion of our ministers and people, therefore

“Resolved, That this Classis respectfully requests Synod to take such action in the case as shall secure to all members of the Church the right to which they are justly entitled.

“Whereas, *The German Reformed Messenger* is the acknowledged organ of the Church for the dissemination of religious knowledge among our people, and in which all are equally interested, therefore

“Resolved, That we feel ourselves deeply aggrieved in view of the strong partiality which the *Messenger* has of late manifested in advocating the extreme liturgical movement now agitating the Church.

“Whereas, The entire Church has an equal interest in the operations of the Board of Publication, therefore

“Resolved, That we deem it inadvisable and unjust that the Church should bear the expenses incurred in the publication of the

Mercersburg Review, the avowed object of which is to vindicate the radical and material changes in dogma and cultus which are now proposed and urged by a party in our Church."

ESTIMATE OF CHARACTER AND WORK

"During the first year of his ministry our good brother met with a serious accident, in the breaking of his leg, which, though it soon healed, remained ever afterwards weak, and thus left him lame. About fifteen years prior to his decease, the fracture opened, continued to discharge, and finally caused his death, by inducing a disease technically called necrosis."

"Mr. Ziegler was married to Miss Eve Eyster on the 30th day of July, 1833. This union was blessed with nine children, four sons and five daughters. Of these children six, two sons and four daughters, preceded their sainted father to the unseen world, while two sons and one daughter, together with their widowed mother, are still living."

"As to personal appearance, Dr. Ziegler was large, well-formed, of a pleasing countenance, which was the faithful index of his generous heart and well-balanced mind. He was frank and open-hearted—a man of an eminently mild and genial spirit, and fine social qualities—kind and obliging, and ever ready to extend a cordial welcome to any of his brethren who found it convenient to pay him a visit. This peculiarity also fitted him to be a popular and successful pastor, who could freely sympathize with the members of his flock in all their afflictions, and thus administer to them the consolation of the Gospel of Christ. Dr. Ziegler was besides a man of fine natural endowments—mental and moral—which by diligent and persevering study and care, he highly cultivated. In connection with his theological studies, which were never remitted, he also paid considerable attention to

scientific pursuits—especially the practical study of entomology, in which he was quite an adept—having succeeded in making a very fine collection of insects, domestic and foreign, during his leisure hours.”

“In his preparations for the pulpit, Dr. Ziegler was very conscientious—all his public efforts being characterized by care and thoroughness. He preached almost exclusively in the German language, which he spoke with great fluency, accuracy and elegance. He was, in manner, earnest and serious, and all his ministrations were distinguished for their thoughtfulness and fervency of spirit. As a preacher, he was calm, clear and impressive. In his private intercourse with his members and others, he was pleasant, open-hearted and agreeable.”

“Dr. Ziegler has a younger brother, the Rev. Jacob Ziegler, in the ministry of the Reformed Church. He has been compelled, however, to retire from the active duties of the Ministry, in consequence of severe bodily affliction; another member of the family had pursued a course of study in Marshall College, preparatory to the same holy office, but was called away to a higher world before he had completed his course (Heisler V, 200-202).”

In a paper read by George R. Prowell, before the Historical Society of York County, April 8, 1897, on “Frederick Valentine Melsheimer, a Pioneer Entomologist, a Noted Clergyman and Author,” some facts are given concerning Dr. Ziegler. Two sons of F. V. Melsheimer, F. E. and John F., inherited their father’s interest and zeal in entomology. After the death of the latter, who was also a minister, the valuable collection of insects belonging to his father passed to Frederick E., a doctor living at Davidsburg, York County. It was with this man that Dr. Ziegler labored and

increased the collection of the elder Melsheimer. These men laid the foundations of the modern science of entomology, or study of insects. Dr. Melsheimer corresponded with the great scientist at Harvard, Prof. Louis Agassiz, who in his annual report to the trustees of the museum for the year 1864, says: "The museum has obtained, with the Gray Fund, the extensive type collection of insects from Dr. F. E. Melsheimer and Rev. Daniel Ziegler, of York County, Pennsylvania. The former of these was the first considerable collection ever brought together in the United States, and was commenced more than 80 years ago by Frederick V. Melsheimer." Dr. Melsheimer and Rev. Ziegler together published an important book on the coleoptera, that is, beetles of the United States, which was very highly regarded and was one of the first books of its kind in this country.

RESOLUTIONS OF CLASSIS

"On motion a committee of three ministers and two elders was appointed May 29, 1877 (IV, 241), to draft resolutions relative to the death of the late Rev. Daniel Ziegler, D.D. The President appointed the committee as follows: Revs. Aaron Wanner, Jacob O. Miller, D.D., Aaron Spangler, and Elders Samuel R. Weaver and Charles A. Shultz."

REPORT OF COMMITTEE

"Your Committee, appointed to draw up a minute in reference to the death of Rev. Daniel Ziegler, D.D., offer the following:

"Whereas, God in His allwise Providence has seen fit to remove from our midst by death the Rev. Daniel Ziegler, D.D., and

"Whereas, On the death of Dr. Ziegler this Classis has lost an efficient and faithful worker in the vineyard of the Lord, and

"Whereas, The deceased has been highly esteemed and much beloved by the members of this Classis, therefore

“Resolved, That in this event we acknowledge the hand of divine Providence and humbly submit to the will of Him whose ways are just and good.

“Resolved, That the Classis of Zion records the death of our late and much respected brother, the Rev. Daniel Ziegler, D.D., with feelings of condolence and sorrow.

“Resolved, That in this solemn event of divine Providence we are admonished to be faithful in our Lord’s work, and to be ready at all times to render an account of our stewardship to Him who has called us into His vineyard as laborers.

“Resolved, That this Classis sincerely sympathizes with the afflicted widow and children of our deceased brother in this solemn dispensation of divine Providence and that a copy of these preambles and resolutions be forwarded to the widow of the deceased by the Stated Clerk of Classis.” Respectfully submitted (IV, 249).

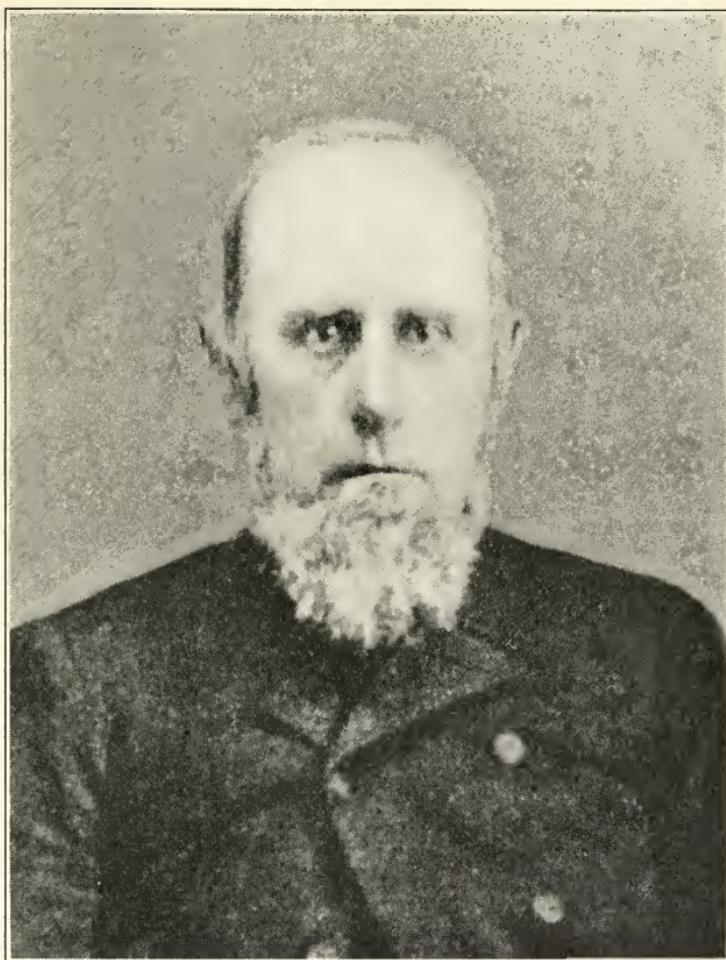
SURVIVING CATECHUMENS

The following persons were confirmed by Dr. Ziegler and are still living; they are found in the three churches of the Charge. This does not complete the entire list of living persons thus confirmed, as some are to be found in the York churches also.

Trinity—Mrs. Eleanor (Sakemiller) Blessing, Mrs. Catharine (Keller) Dietz, Mrs. Elizabeth (Dietz) Newcomer, Miss Sarah Ellen Sultzbach, Mrs. Sarah (Dietz) Witman.

Canadochly—David Leiphart, Mrs. Rebecca (Dietz) Blessing, Nathaniel Fake, Mrs. John (Paules) Oberdorff, Mrs. Sarah (Crumling) Frey, Mrs. Sarah Jane (Lieberknecht) Leiphart, Mrs. Casan (Leiphart) Paules, Henry R. Leiphart, Samuel R. Leiphart, Mrs. Angeline (Leiphart) Gehley, Mrs. Melvina (Leiphart) Leber.

Locust Grove—Miss Rebecca Arnold.



REV. REUBEN RAHAUSER

12. REV. REUBEN RAHAUSER (1873-77)

The twelfth pastor of Kreutz Creek Charge was Rev. Reuben Rahauer, who was born in Dover Township, York County, Pa., August 18, 1836. He was the son of William and Elizabeth (Hoffheins) Rahauer, both of Dover Town-

ship. He was baptized in infancy and later catechized and confirmed in Strayer's or Salem's Church, near Dover, York County, Pa., by Rev. Daniel Ziegler, who was pastor of Kreutz Creek Charge, which then included Strayer's Church.

His educational advantages in his earlier life were meager. When a young man, just twenty-one years of age, he was united in matrimony to Miss Malinda Eurich, of Dover Township. This union was blessed with the following children: Emma E., (Mrs. Aaron Spetch), Baltimore, Md.; Edward F., 425 W. Jackson Street, York, Pa.; Jemima (Mrs. Daniel Loucks), Pittsburgh, Pa.; Elsie E. (Mrs. John Durkin), Baltimore, Md.; William H., 1642 W. Robinson Street, Philadelphia, Pa. At the age of thirty-three he felt called to enter the ministry. Accordingly, he moved with his family to Collegeville, Pa., where he took a short literary and a full theological course at Ursinus College and Ursinus School of Theology.

Four years later, he applied to Philadelphia Classis for license to preach the Gospel. He was examined and licensed, October 20, 1873. His first field of labor was Kreutz Creek Charge, York County, Pa. He was ordained and installed as pastor of this charge, November 27, 1873, by a committee consisting of Revs. Aaron Wanner, Daniel Ziegler, D.D., and David Bossler (IV, 89, 109). He was the successor of Dr. Daniel Ziegler who had served Kreutz Creek Charge from 1830 to 1873. At Dr. Ziegler's request, the Kreutz Creek Charge was reconstructed, the name of the historic charge having disappeared from the roll of Classis from 1861-1873 (II, 425). In 1861 it had become a part of the York (German) Charge, thereby losing its autonomy. Rev. Rahauser served this charge four years. At a special meeting of Classis, in York, January 31, 1877 (IV, 219) the pastoral

relation between Rev. Rahauser and the Kreutz Creek Charge was dissolved. Rev. Rahauser organized Locust Grove Congregation in 1874. (See page 114.)

At the same meeting, a call to him from the Mt. Pleasant Charge, York County, Pa., was considered. But the call was not in order, because it was not signed by representatives of all the congregations; and also because no salary was stipulated. The matter was referred to the annual meeting of Classis of the same year, but no action was taken. Rev. Rahauser supplied the charge from 1877 to 1880. Evidently the people could not make up their mind to be "bound down" to a stated salary, as was the case frequently in those days. At the annual meeting of Classis, May 22, 1880, the call came up for consideration again, under Item 4 of the report of the Committee on Overtures (IV, 394) when the call was found regular and was confirmed. The following committee was appointed to install him: Revs. Israel S. Weisz, D.D., J. O. Miller, D.D., and E. Garver Williams. The installation took place, July 14, 1880, "in the presence of a large congregation" (IV, 441). At the same meeting, in 1880, the Reconstruction Committee reported that "during the year they appointed the Rev. Rahauser to supply Locust Grove congregation, for the classical year. And they would now recommend that Locust Grove congregation be permanently attached to the Mount Pleasant Charge, served by the Rev. Rahauser, (IV, 387). This report was adopted by Classis. Locust Grove continued in this status until June 9, 1884, when upon "petition from the members of Locust Grove Church, to be separated from the Mt. Pleasant Charge and connected with Kreutz Creek Charge, (IV, 571)," the following action was taken: "Resolved, That the Rev. Reuben Rahauser be excused from

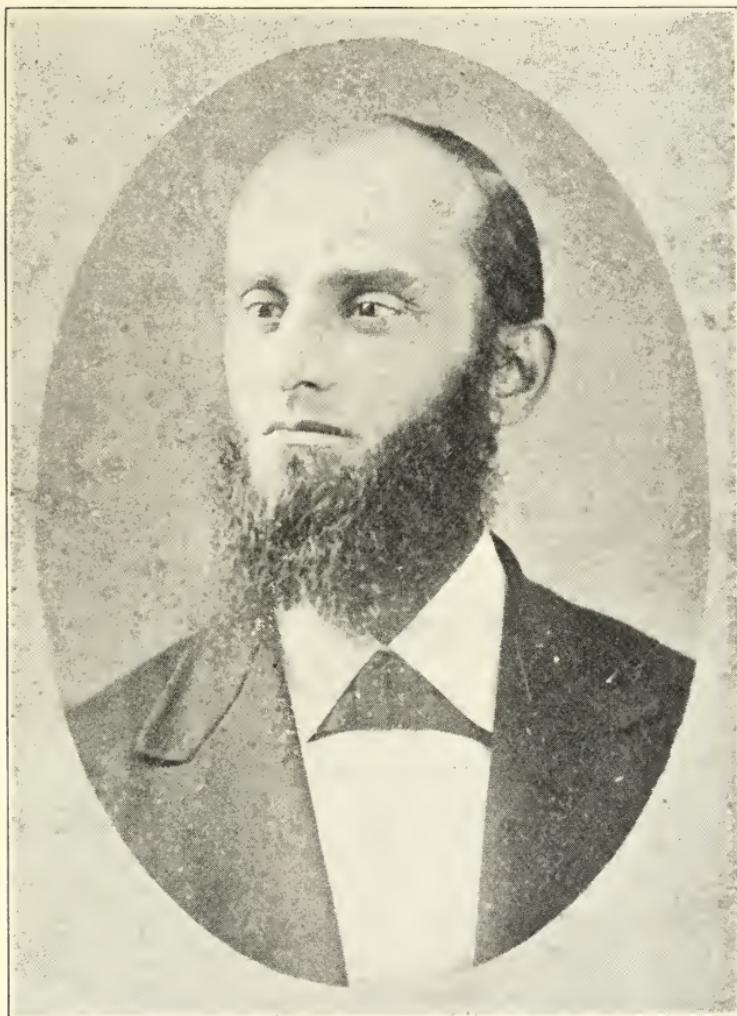
serving the Locust Grove Church for the present year, and that the Rev. A. Wanner, D.D., be appointed to supply the same until the next annual meeting of Classis." Thus Rev. Rahauser served Locust Grove Congregation as pastor for ten years (1874-1884).

Rev. Rahauser assisted in the laying of the corner stone of the Red Lion Church, June 4, 1882. He was elected president of Zion's Classis, May 28, 1886, when it met in the Reformed Church at Stoverstown, York County (V, 48). After six years of service in the Mt. Pleasant Charge, he resigned and the pastoral relation was dissolved, October 30, 1884. He supplied St. Paul's or Ziegler's congregation, York County, about two years after his resignation.

About this time his long illness which ended fatally, began to affect his health. In the obituary notices it is described as "the stubborn disease, liver-trouble." Classis recommended "to our ministers the propriety of inviting Bro. Rahauser to preach to their people, as his health may permit and allow collections to be lifted for his benefit, and furthermore that they aid him as far as possible in selling his Bibles and other religious books (V, 145)." For thirteen years, he patiently bore his trials and severe afflictions. Until the death of his wife he lived at Locust Grove Square, in the house now occupied by William E. Schlag. When his wife preceded him to the Better Land, he made his home with his eldest son at Emigsville, Pa., where he died, June 13, 1897, at the age of 60 years, 9 months and 25 days. Services in which six members of this Classis took part were held in the Church at Emigsville, Pa. (V, 451). His mortal remains rest in Greenmount Cemetery, near York, Pa.

13. REV. EDWARD GARVER WILLIAMS, D.D. (1877-82)

The thirteenth pastor was Rev. Edward Garver Will-



REV. EDWARD GARVER WILLAMS, D.D.

iams, D.D. He was the son of John and Eva (Garver) Williams, and was born in Jefferson, York County, Pa., August 21, 1848, and died at Mt. Tabor, N. C., August 22, 1920,

aged 72 years and 1 day. He attended the public schools at Jefferson, York County, Pa. He then prepared at York County Academy and entered Ursinus College, graduating with the class of 1875. He continued his studies in the Ursinus School of Theology, graduating in 1877 with the degree of B.D. In 1879 he was awarded the degree of A.M., and in 1897 Ursinus College conferred on him its degree of Doctor of Divinity, in recognition of his scholarship. While working for these degrees he was teaching in German and Greek.

At a special meeting of Classis in York, November 16, 1870, he was received "under the care of Classis, as a candidate for the Gospel ministry (III, 379)." Upon the resignation of Rev. Reuben Rahauser, he was chosen as pastor of the Kreutz Creek Charge. At a special meeting of Classis, in York, January 31, 1877, the fourth item (IV, 219) of the call was, "To consider a call from the Kreutz Creek Charge to the Licentiate E. Garver Williams, to become their pastor, and if found in order, to provide for his ordination and installation." The call was confirmed and the committee to install him consisted of Revs. Dr. Israel S. Weisz, Aaron Spangler and R. R. Smith. He was installed February 18, 1877, in the Canadochly Church (IV, 229).

Rev. Williams, owing to some opposition, refused to serve Locust Grove Church, which was a part then of the Kreutz Creek Charge, being made so by Classis, May 18, 1874 (IV, 110). The matter came up before Classis at its annual meeting, May 21, 1880, when Classis appointed Rev. Reuben Rahauser to supply Locust Grove for the classical year. At that time Classis adopted the report of the Reconstruction Committee for York County, which recommended "that Locust Grove Congregation be permanently attached to the

Mount Pleasant Charge, served by the Rev. R. Rahauser (IV, 387)."

Rev. Williams continued to serve the Charge for two more years with vigor and efficiency. At a special meeting of Classis, December 20, 1882, held in Trinity Church, York, he presented his resignation as pastor of Kreutz Creek Charge, and received his dismissal to Tuscarawas Classis, Synod of Ohio (IV, 522). His life after leaving Kreutz Creek Charge was a busy one, and for the details we are indebted to the obituary notice written by Rev. J. S. Hahn, which appeared in *The Christian World*, November 13, 1920:

"He was licensed by Philadelphia Classis and ordained in Canadochly Church, York, Pa. In that section he labored till 1883, when he was called to Ohio, where he entered the great open field for the pioneer preacher. He served the following charges in the order named: Canaan, Wayne County, 5 years; Fireside, near Tiffin, 2 years; New Winchester, near Bucyrus, 4 years; Waldo, Marion County, 5 years; Glenmont, 7 years; Marlboro, 3 years; Mt. Pleasant, N. C., 3 years. Thence he was called to superintend Nazareth Orphans' Home, but after two years resigned on account of the mental and physical strain upon Mrs. Williams in caring for the many children of the Home.

"Dr. Williams was a man of tremendous energy and unlimited capacity. He did not seek a lucrative city congregation, for which he was so eminently qualified, but devoted his life as a sacrifice to the church of his choice, where long distance travel and meager salaries would be out of consideration with the young men of today. He was a man of firm convictions, did not pander to the whims of men, but hewed to the straight line, no matter where the

chips fell.

"He married Mary E. Miller, who survives him, with four sons and two daughters."

Under date of December 26, 1923, in correspondence with the Author, Prof. J. H. A. B. Williams, to whom we are indebted for the clippings containing the above facts, gives the following interesting notes:

His mother, Mrs. E. Garver Williams, is still living and resides in Tiffin, O. Jennie, the eldest, is married to Isaac E. Jones and is now living at Laurens, S. C. The next in age, Prof. J. H. A. B., has been in the school business for twenty years, having been principal of an academy in North Carolina, and for six years was school examiner in that state. He has been in educational circles in Ohio for nineteen years. He is now high school principal at Republic, O.; he writes verse, as an avocation, that has been well received. J. D. W. teaches and operates a farm near Tabor, N. C.; he has taught in that vicinity for the last thirteen years. E. I. F. is professor of education at Heidelberg University. Previously he taught in the public schools, having spent his entire life in school work. C. U. B. now resides at Poplar Branch N. C., having spent his entire life also in school work in that state. At one time he was professor of Latin and Greek at Mount Pleasant Collegiate Institute. Now he is high school principal at Poplar Branch. Miss Grace F. E., the youngest, has spent her life in teaching, both in the grade and high schools. She taught the greater part of her life in North Carolina. At present she resides in Tiffin, Ohio, where she teaches in the grade schools.

This is truly a remarkable record of achievement for a single family. Sacrifice and hardship which, as stated in the obituary notice, were not wanting in the experience of Dr.

Williams, are amply compensated in the fine harvest of usefulness and Christian character of these children of the parsonage.

It should have also been stated that Dr. Williams translated the works of Calvin, Ursinus and Beza, but they were never published.

DR. WILLIAMS AND RED LION CHURCH

(From "Sketch of Red Lion Church, Red Lion," in the Program and Souvenir of Dedication Service, May 6, 1906, Rev. J. Kern McKee, Pastor.)

"The first steps toward founding a church here were taken in the fall and winter of 1874-75, under the direction of Miss Alice Deitz, a devout Christian woman and teacher of the public school, teaching at Miller's school house, one mile east of Red Lion, where she started the first Sunday school of town, she being the superintendent.

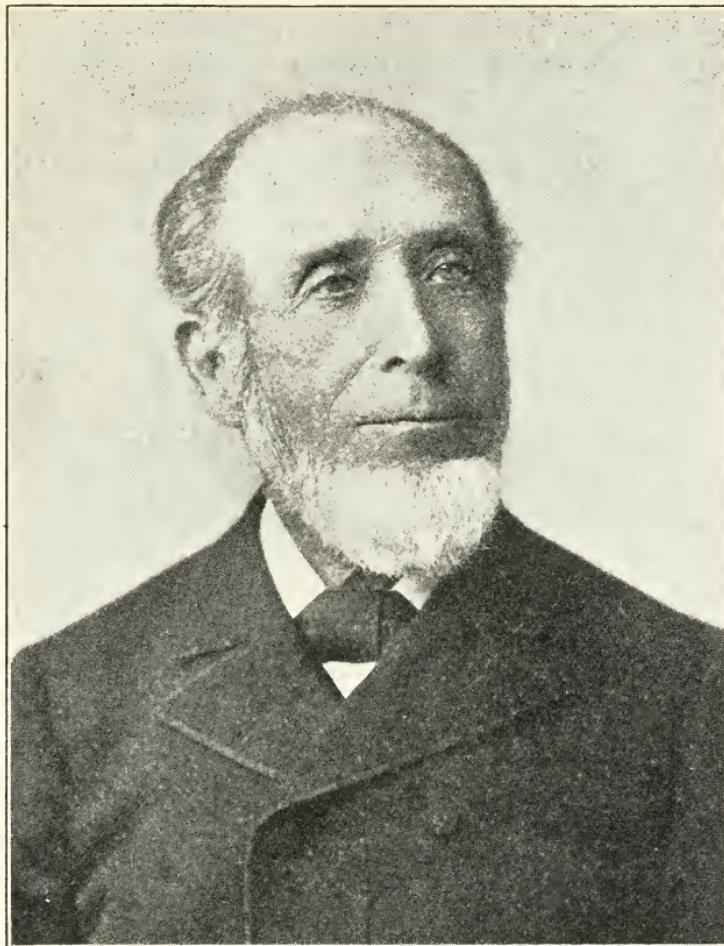
"In the fall of 1879, under the direction of Rev. E. G. Williams, a number of members of the Reformed Church connected with the Emanuel's congregation, at Freysville, living in or near the borough of Red Lion, desired Rev. E. G. Williams, pastor of the Kreutz Creek Charge, to preach in Red Lion. Through the efforts of Rev. Williams, Mrs. Catharine Meyer offered a large room, 16x50 feet, in which to hold services. It was known then as Meyers' Hall, at present the Red Lion Hotel, owned by J. A. Winters. The room was fitted up. Mrs. Catharine Meyer bought the lumber and Rev. Williams and Seth Minnich made the pews. Hence appointments were made from time to time and filled by him. A class of catechumens being gathered, he instructed them there and confirmed them in the Reformed Church at Freysville. A Sunday School was organized; the first superintendent was Ferdinand Heisler. The Red Lion

borough having built a school house, religious services were conducted in it during 1881 and 1882, up to the time when the First Reformed Church was built. The superintendent of the Sunday School was Seth Minnich. This same building yet remains and is occupied by Eli Smeltzer. The appointments in some measure prepared the way for the erection of a church in Red Lion. In 1880, the question of building a church was agitated, but being few in numbers, they felt they could not build such a building as they needed, and so it was postponed. There being no church in the borough, the citizens all seemed desirous of having one erected. The Rev. E. G. Williams having resigned, he was succeeded by Rev. A. Wanner, D.D., in the spring of 1882."

14. REV. AARON WANNER, D.D. (1882-94)

The fourteenth pastor of Kreutz Creek Charge was Rev. Aaron Wanner, D.D. He was the son of devoted members of the Reformed Church. He was born in Skippack Township, Montgomery County, Pa., June 14, 1819. At the age of 19 he was confirmed. His preliminary education was secured in the public schools of his day. He entered Mercersburg College and was graduated. Then he took his seminary course at the Seminary at Mercersburg. He was examined and licensed by Synod at Winchester, Va., October 17, 1843.

His first charge was in Bedford, now Fulton County, Pa., where he took up work in the McConnellsburg Charge. He labored there for three years. He then preached at Navarre, Ohio, for eighteen months. He next assumed the pastorate of the Washingtonville, Ohio Charge, where he remained for ten years. Then he moved to the Germantown Charge and labored there for four years. He came to his native state in response to a call from the Grindstone Hill



REV. AARON WANNER, D.D.

Charge, in Franklin County, but he stayed there only six months. He took up the work of the Germantown, Ohio Charge for the second time and remained there for five years. He next entered the missionary field about Cumberland, Md. He organized three congregations in this field: Cumberland, Mt. Savage and Frostburg. November 22,

1869, he came to Heidelberg Church, York (III, 323), where he served until November 26, 1874 (IV, 138). For six months he served as Field Secretary of Ursinus College. He then supplied York Springs for the year 1875. At a special meeting of Classis in Trinity Church, York, a call from the York Springs Charge was confirmed, and the following committee appointed to install him: Revs. Aaron Spangler, Israel S. Weisz, D.D. and William F. Colliflower (IV, 211). He was installed July 23, 1876 (IV, 234). During this pastorate, Dr. Wanner presented the name of Calvin Lenhart as a candidate for the Christian ministry, May 28, 1877, when he was taken under the care of Classis. Dr. Wanner was elected president of Zion's Classis, June 1, 1878, and at the following meeting of Classis, May 16, 1879, he preached the opening sermon on Rom. 12:1 (IV, 290, 332).

It was just after the close of Dr. Wanner's pastorate of York Springs Charge, that the Charge was reconstructed, whereby Red Run and Bermudian congregations were dismissed, June 1, 1882, to "the proposed Gettysburg Classis (IV, 505, 511)."

The pastoral relations between Dr. Wanner and York Springs Charge were dissolved at a speacial meeting of Classis at Hanover, March 1, 1882. At the same meeting, his call to the Kreutz Creek Charge was confirmed. The committee to install consisted of the following: Revs. Frederick J. Sauerber, Aaron Spangler and E. Garver Williams. This committee installed him in Kreutz Creek Church, on Easter Monday, April 10, 1882 (IV, 502).

In addition to his regular work in the charge, Dr. Wanner supplied a number of congregations about York. Mt. Zion he supplied for twelve years, when he became its

regular pastor, May 30, 1882 (IV, 516), through reconstruction of Kreutz Creek Charge. He also supplied Rosstown, Hoover's and Locust Grove congregations. At the meeting of Classis in Franklin Church, May 29, 1885, he was elected president of Classis a second time.

At a special meeting of Classis, in Heidelberg Church, York, July 4, 1888, the following committee to organize Grace Church, York, was appointed: Revs. A. Wanner, D.D., A. F. Dreisbach and R. Rahauser. They attended to this duty July 31, 1888, when thirty persons presented letters of dismissal and were organized (V, 165).

At the annual meeting of Classis at Red Lion, May 3, 1893, Classis took suitable recognition of the fifty years of service in the active ministry both of Rev. Aaron Wanner, D.D., and of Rev. Israel S. Weisz, D.D., in the following:

“Report of Special Committee on the fifty years’ ministry of Drs. Wanner and Weisz:

“Our attention as a Classis has been called to the unusual and inspiring fact that, in the Providence of God, two of our brethren have been permitted to spend fifty years in the active ministry of our Lord and Saviour Jesus Christ. These brethren, who, with increasing years, have become fathers in the sight of their associates and the children of their flocks, are the Rev. I. S. Weisz, D.D., of York, pastor of the Paradise Charge, and the Rev. Aaron Wanner, D.D., of York, pastor of the Kreutz Creek Charge. We recognize, as the ambassadors of Christ, the hand of God in all our affairs, and surely all things work together for good to them that love God, to them that are called according to His purpose (Romans 8: 28). But we look upon the circumstance at hand as a special dispensation of divine mercy, for it is rarely that the Captain of our salvation so honors His followers as to continue them in the Church Militant, enduring hardness as good soldiers, for the space of half a century. Be it therefore

“Resolved, First, That we, as a Classis, tender to these brethren our most hearty, sincere congratulations upon reaching this,

the semi-centennial of their ministry, rejoicing with them in the divine favor and grace that has hitherto helped, sustained and kept them, that has enabled them to perform their various duties, according to the appointment of God, with so much efficiency, patience and eminent success.

“Second, That we bear testimony to their brotherly kindness and charity and good fellowship, wisdom and faithfulness as our associates and counsellors in the vineyard and services of our Lord and Master.

“Third, That we congratulate them, too, upon their approach to the final goal toward which, with faith and earnest desire, we all press on, that in the hope which is laid up for us in heaven, ‘whither our forerunner Jesus Christ is for us entered,’ to prepare for us a place, ‘which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.’ (Heb. 5: 19, 20.)

“Fourth, That with thanksgiving to our Lord, the King of Glory, we commend them in devout prayer to the especial care of Him who hath promised ‘even to your old age I am He; and even to hoar hairs will I carry you’ (Isa. 46: 4), encouraging them to lean upon the arm that never grows old or weary, and upon the strength that knows no weakness, that, as the days of their earthly pilgrimage near the end, they may find no occasion to fear, but abundant cause for joy. We direct them to the divine promise that ‘according to thy days so shall thy strength be’ (Deut. 33: 25); and again, ‘my grace is sufficient for thee’ (2 Cor. 12: 9); and once more, ‘God shall supply all your need according to his riches in glory by Christ Jesus’ (Phil. 4: 19).

“Fifth, That immediately upon the adoption of this report the President of Classis lead us in prayer before God, rendering unto Him all praise, beseeching His continued rich blessing upon these brethren.

“The report and resolutions are herewith respectfully submitted.

“I. N. PEIGHTAL,
“H. A. BOMBERGER,
“PETER FEISER,
“Committee.”

Action: "Adopted by a rising vote, and followed by an earnest prayer led by the President (Dr. J. O. Miller)." (Vol. V., pages 263, 264.)

Dr. Weisz was in failing health and at the special meeting of Classis could not be present and discharge his duty as stated clerk. Dr. Wanner was therefore appointed as Stated Clerk, *pro tem.* at this meeting, March 14, 1894. At the same meeting he was elected as the Stated Clerk of Zion's Classis. At this same meeting also, Dr. Wanner was appointed on the committee to install Rev. O. P. Schelhamer (who had resigned the pastorate of Zion's Church, York) as pastor of Paradise Charge, the other members being Dr. J. O. Miller and Rev. I. N. Peightal (V, 276).

Dr. Wanner acted as Stated Clerk for only two special meetings and the next annual meeting of Classis in Heidelberg Chapel, York, May 15, 1894. He recorded the minutes of this meeting in the official minute book, in his own handwriting, although it is with trembling hand that the record is made. The last three reports are finished by his successor, Rev. Aaron Spangler, who was elected July 24, 1894 (V, 296).

Dr. Wanner assisted in the organization of the St. John's congregation, Red Lion. The committee consisted of Revs. Dr. J. O. Miller, Dr. Wanner and P. W. Snyder. This meeting authorizing the organization was held in Trinity Church, York, March 10, 1890 (V, 179). The following quotation will give his connection with Red Lion Church:

DR. WANNER AND THE RED LION CONGREGATION

(From the Program and Souvenir of Dedication Service,
May 6, 1906)

"The Rev. E. G. Williams having resigned, he was succeeded by the Rev. A. Wanner, D.D., in the spring of

1882. After the settlement of the new pastor of the Kreutz Creek Charge, it was at once proposed to put up a new church in Red Lion. After some consultation, the members of the Reformed, Lutheran and Presbyterian denominations living in Red Lion, had an appointment to meet in the office of Seth Minnich, Esq., to adopt measures, if found practicable, for the erection of a church. However, the meeting adjourned without taking any definite action.

"At a second meeting, under the direction of Rev. A. Wanner, D.D., a committee was appointed to secure subscriptions for the building. It was also resolved, that the building of a new church should not commence until \$1,000 would be secured by subscription. The church was to be a Union Church, to be owned and occupied by the Reformed and Lutheran denominations conjointly. At another meeting, at which time the committee was to report whether they were successful in raising the \$1,000. At that meeting they reported that they did not succeed. The time was then extended and another effort made. On the 25th of April, 1882, the time for the next meeting, the amount required was still not reached.

"About this time the Lutheran pastor of the Dallastown Charge died and then the Lutheran members withdrew. The Reformed members now concluded to make an effort to raise at least \$1,000 for the purpose of building a Reformed Church, and as soon as that amount could be secured, to commence work. This effort to raise \$1,000 having been successful, arrangements were made immediately to commence the enterprise of building. . . .

"The corner stone was laid June 4, 1882. At this service the pastor was assisted by Dr. J. O. Miller, Rev. A. Spangler and Rev. R. Rahauer, of York; Rev. Miller preaching in

English and Rev. Spangler in German; the pastor laying the corner stone. The services were held in the barn of Mrs. Catharine Meyer, near to the ground where the church was to be built, and were well attended.

"The building of a new church in Red Lion created more or less uneasiness and dissatisfaction among the members of the church at Freysville. They regarded it as a measure that would weaken the Emanuel congregation, and that possibly in the end might result in its going out of existence. It was finally agreed to hold services half of the time in the Red Lion Church and the other half in Freysville Church, and to remain a branch of Freysville Church.

"The Church being completed, dedication took place on the 8th of September, 1882. Rev. A. Spangler preached in German, and Rev. J. F. Sauerber, in English. These services were well attended. The cost of the church was nearly \$2,000. All but about \$600 was raised, leaving a debt of that amount. . . . First communion was held on November 4, 1883. . . .

"The corner stone of the second church was laid July 2, 1905. Rev. F. C. Yost, of York, preached the sermon, assisted by Rev. Bair, of York, and Revs. Moyer, Finkbinder and Apple, ministers of Red Lion. The corner stone was laid by the Pastor, Rev. J. Kern McKee. Dedicated May 6, 1906.

PASTORS

REV. A. WANNER, D.D.—1882-1894.

REV. W. H. LOOSE—July 1, 1894-August 1, 1895.

REV. C. P. KEHL—October 3, 1895-November 1, 1900.

REV. J. KERN MCKEE—May 1, 1901, to present time."

ESTIMATE OF DR. WANNER

Dr. Wanner's work and character were beautifully summed up by Dr. A. F. Dreisbach in his obituary report to Synod, which met at York, October 16, 1894, and which was adopted verbatim by the Classical Committee, consisting of Revs. Dr. J. O. Miller, I. N. Peightal and H. A. Bomberger (V, 297, 330) and which is as follows:

"Dr. Wanner was a hard worker. Eight new churches were built under his pastorate, and he organized ten congregations during a ministry of fifty years. He was well versed in ecclesiastical law and exercised sound judgment in all matters of church polity. He also wrote two excellent books; the first, 'Wanner on the Family'; the second, 'The Road to Success.' In 1879 he received the honorary degree of Doctor of Divinity from Ursinus College.

"He was married to Miss Rebecca Miller, of Franklin County, Pa., September , 1844, who, with five children, survives him. He died June 23, 1894, aged 75 years and 19 days. Funeral services were held in the Trinity First Reformed Church, York. His remains were laid to rest in Prospect Hill Cemetery. His life was adorned with many virtues and Christian graces. He will be long remembered by his co-laborers and also by those unto whom he ministered in holy things."

The following resolutions appeared in the Church Record:

"IN MEMORY OF REV. A. WANNER, D.D.

"The Consistories of the Reformed congregations of Kreutz Creek, Canodochly, Freysville and Red Lion Churches have taken the following action on the death of their late pastor, Rev. Aaron Wanner, D.D.:

"Since it has pleased Almighty God in His wise Providence to call hence our beloved pastor, Rev. Aaron Wanner, D.D., to the great company of the redeemed in heaven,

"We bow in sorrowful, yet humble submission to the will of Him who knoweth best and doeth all things best.

"We bear testimony to his faithfulness and zeal as a minister

of Christ during his long term of active services in the Church Militant.

“We recognize his excellent qualities of mind and heart, his ability as a preacher of the truth, his real worth as a pastor of the Lord’s flock, who endeared himself to all.

“Now that he has gone to his reward, we mourn his departure, yet rejoice in his victory.

“By this writing we bear to the afflicted family, his numerous parishioners, friends and colleagues in the ministry our deepest sympathy, praying that in this bereavement we all may have the sufficient sustaining grace in our God who supplies “all our need according to his riches in glory in Christ Jesus,” Phil. 4: 19.

“JONAS DEISINGER,
“R. A. PAULUS,
“PHIL. STEIN,
“WM. H. MILLER,
“Committee.”

NOTE.—Dr. Wanner’s two sons are filling prominent positions in the City of York. Nevin M. Wanner has been President Judge of York County since January 7, 1906, and is now serving his second term. Prof. Atreus Wanner served as Superintendent of the York City Public Schools from 1890 to 1922. Since then he is principal of York County Academy.

15. REV. GIDEON P. FISHER (1895-1901)

The fifteenth pastor of Kreutz Creek Charge was Rev. Gideon P. Fisher, a son of Richard and Ann Fisher, who was born at Gouglersville, Berks County, Pennsylvania. He was educated in the public schools of his native town. Being desirous of a more advanced education he entered the Keystone State Normal School, Kutztown, Pa. Here he prepared himself to enter Ursinus College from which he was graduated in 1887. He then entered Ursinus School of Theology, from which he was graduated in 1889.



REV. G. P. FISHER

He was licensed to preach June 15, 1889, and ordained August 11, 1889. He had the following pastorates before coming to Kreutz Creek Charge: Falkner's Swamp (1889-91); Glenford Charge, Somerset, Ohio (1891-94). in the second year of his pastorate at Somerset, Ohio, a new parsonage was built. His next charge was Kreutz Creek (1894-1901).

He was to be received into Zion's Classis, at a special meeting, in Trinity Church, York, January 23, 1895. His letter of dismissal from Lancaster Classis, Ohio Synod, somehow did not reach Classis for this meeting, so the matter was laid on the table until the next special meeting of Classis,

which occurred in Heidelberg Church, York, Pa., February 7, 1895. At this time, the call to Kreutz Creek was confirmed and the following committee was appointed to install him: Revs. A. Spangler, M. A. Peters and W. H. Loose. He was installed on Good Friday, April 14, 1895. Services were conducted by the chairman, assisted by Rev. Morgan A. Peters (V, 335).

Rev. Fisher came to Kreutz Creek Charge when it was at a low ebb. He was an incessant worker and of an optimistic spirit. So, by his persistence and pluck he strengthened the Charge in all three congregations. From Rev. Fisher's summary of his work which appeared in December, 1901, number of "The Kreutz Creek Index," which he founded in the very beginning of his pastorate here, we cull the following facts.

There was "an attendance at the communion table of from 50 to 60 at Canadochly, from 40 to 50 at Kreutz Creek, and from 30 to 40 at Mt. Zion." The rolls were pruned, many names being of those who had died or moved away years ago. So that the membership was actually only about half of what appeared in the printed minutes of Synod and Classis.

The first year he had 72 accessions in the Charge; the good work continued until when he left, as he says, "the fact is that at this time the numerical strength of the Charge, is just double that which it was seven years ago." He organized Senior and Junior Christian Endeavor Societies, and Mission Bands throughout the Charge.

"Not only has the membership been doubled and well organized and old debts paid off, but at Canadochly, the Wanner Memorial Building has been built, furnished and is paid for. A beautiful new parsonage was built in Hellam

and Canadochly and Kreutz Creek have paid their share of the property in full. At Mt. Zion that beautiful new church was struck by the cyclone several years ago and was greatly damaged. This was re-built, painted outside, beautifully frescoed inside, and is paid for. About four years ago we began holding services at that little extinct and dilapidated old church at Locust Grove, and that year organized a congregation with 20 members. The following year we repaired the old church, painted, papered, built a tower, put in a beautiful bell and at the opening services it was all paid for. That little congregation has a Union Sunday School of considerably over a hundred members, and the congregation numbers some thirty members."

"At Kreutz Creek we were hindered these seven years by not being enabled to hold Sunday school and other services every Sunday, it being a Union Church, and occupied every alternate Sunday by the Lutheran congregation and Sunday School. This was a grave hindrance to our work. But with the dawning of the new century, a heroic spirit took possession of the congregation and school and they decided unanimously to build a place to have services regularly every Sunday. The result of this effort is Trinity Church, located across the street from the parsonage in Hellam, one of the most beautiful, convenient and substantial churches in the county, and a credit to the congregation and an honor to the town and community. And best of all is that whilst this new church property has a valuation of no less than \$5,000, it is nearly all provided for, the debt resting upon it being possibly between six and eight hundred dollars."

"The following figures from our private pastoral record will give some people an idea of what has been done in the seven years: Sermons preached, 940; baptisms, 112;

funerals, 131; funerals of members, 43; accessions to Charge —Mt. Zion, 74; Canadoehly, 71; Kreutz Creek, 75; total, 220."

The details of the building of Trinity Church, Hellam, can be seen in the chapter relating to the churches of the Charge. It was dedicated, October 20, 1901, after an inspiring week of services. (Page 46.)

Rev. Fisher resigned the Kreutz Creek Charge at a meeting of the Joint Consistory of the Charge, October 28, 1901, to go into effect November 30, 1901.

His next pastorate was First Church, Warren, Ohio (1910-17). The beautiful new church of the present time was built in this pastorate and dedicated June 1, 1913. The church cost \$25,000, of which all but \$7,000 was paid when Rev. Fisher left the church.

His next pastorate was the Culver Charge, Culver, Indiana (1917-19). In this pastorate both church and parsonage were renovated, decorated and painted. New furnaces and modern conveniences were installed in both buildings.

On November 1, 1919, Rev. Fisher returned to his native state and took up the pastorate of St. Luke's Church, Braddock, Pa. At this same church, Rev. Garrett labored seven years (December 1, 1907-January 31, 1915). At this writing Rev. Fisher has received 108 members. A debt of \$3,000 has been paid. A garage has been built and the church building and parsonage have been thoroughly renovated. New pulpit furniture and a new lighting system have been installed and a new carpet has been laid; all expenses have been met.

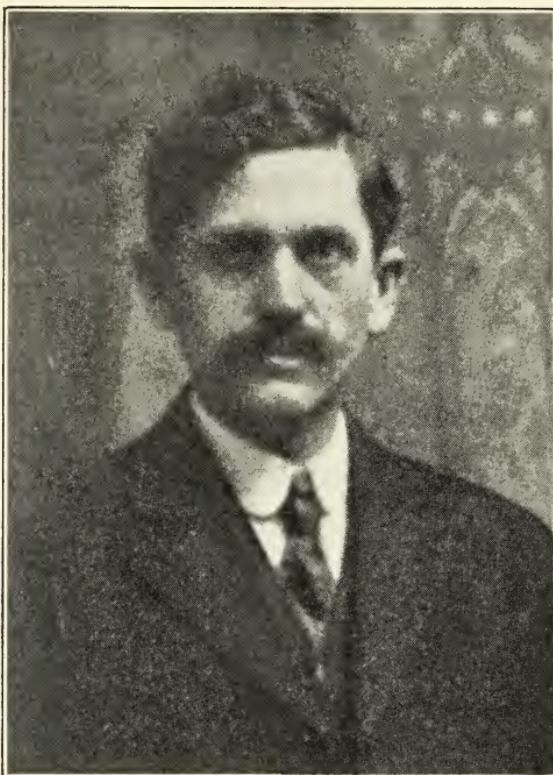
Rev. Fisher married Miss Lillian Phipps, Evansburg, Pa., June 25, 1889. The following children are still living,

who as children are remembered by the people of Kreutz Creek Charge: Charles R., Canfield, Ohio, graduate of Ohio University, teacher of biology in South High School, Youngstown, Ohio; Mrs. Lillian Ingersoll, Warren, Ohio; Mrs. Marguerite D. Hall, Warren, Ohio; Phipps G., Warren, Ohio, Civil Engineer; George E., Ironton, Ohio, railroad clerk; Emma K., Braddock, Pa., graduate of Slippery Rock Normal School, teacher in Wilmerding Public Schools; Paul M., Braddock, Pa., student in Pittsburgh University; Frank R., Braddock, Pa., student in Braddock High School.

16. REV. WILLIAM ALBERT KORN, PH.D. (1902-07)

The sixteenth pastor of Kreutz Creek Charge was Rev. William A. Korn, who was born in Upper Macungie Township, Lehigh County, Pennsylvania, January 20, 1864. His parents were Phaon Daniel and Sallie Amanda Korn. He attended school first in Fogelsville and later in various places, completing his common school career in the Grammar School of Mertztown, Berks County. He prepared for college at the Keystone State Normal School from 1881 to 1884, meanwhile teaching public school during the winters at his home in Farmington. In September, 1884, he entered the Sophomore Class of Ursinus College, where he graduated in June of 1887. The following winter he taught school in an independent district near his home, and in the spring term taught mathematics in Palatinate College. The academic years 1888-89 and 1889-90 he studied theology in the Divinity School of Yale University. The following sixteen months he served as missionary pastor of a Congregational Church at Clear Lake, Wisconsin, and in the fall of 1891 resumed his studies at Yale, graduating in May, 1892.

From August 1, 1892, to October 1, 1894, he was pastor



REV. WILLIAM ALBERT KORN, Ph.D.

of the Rockingham Charge, Virginia Classis. July 11, 1894 he married Miss Alice Gertrude Carpenter, the daughter of William T. and Mary J. Carpenter, of Rockland Mills, Virginia. From October 1, 1894, to February 1, 1895, he served with Rev. J. Lewis Fluck as co-pastor of St. Matthew's Charge, in Chester County, at the same time pursuing post graduate work in History and Economics at the University of Pennsylvania, from which institution he received the degree of Doctor of Philosophy, in June, 1897. Both pastors having resigned the St. Matthew's Charge, they with their

families moved to Exton, Chester County, together pursuing their work at the University and supplying Pikeland Reformed Church until the fall of 1897, when Dr. Korn remained to be the sole supply of this church and continued to do so until moving to Hellam on New Year's Day, 1902.

Dr. Korn was elected pastor of Kreutz Creek Charge, December 1, 1901. At a special meeting of Zion's Classis, in York, Pa., December 31, 1901, he was received from Philadelphia Classis, and the call from the Kreutz Creek Charge was confirmed. The committee to install him consisted of Revs. George S. Sorber, O. P. Schellhamer and F. C. Yost (VI, 33, 39). He was installed on Good Friday afternoon, March 28, 1902, Revs. Yost and Sorber being present (VI, 55).

Dr. Korn was active in the work of the Classis, especially as chairman of the Reconstruction Committee. This committee detached Quickel's congregation from Trinity Charge and constituted it a charge after April 11, 1904 and added the interest (Faith Church) to be started at West York Avenue (VI, 110, 120). Rev. A. C. Ohl was the first pastor of Quickel's Charge and was ordained and installed by a committee of which Dr. Korn was chairman, the other members being Drs. Schelhamer and Stibitz (VI, 136). Dr. Korn was appointed to look after the work at Nashville, York County. At this meeting, May 8, 1904, he was elected vice-president. The next year, 1905, the recommendations of Dr. Korn's committee were adopted by Classis as follows: Dallastown and Blymeier's were detached from the Dallastown Charge and these two congregations were constituted the Dallastown Charge. The remaining congregations of the old Dallastown Charge were constituted a new charge called the New Salem Charge, to which Ziegler's was also

added (VI, 156). At this meeting Dr. Korn was appointed chairman on Missions within the bounds of Classis (VI, 161). At the next annual meeting of Classis he preached the opening sermon on Matt. 13:31, 32, at Red Lion, May 21, 1906.

Dr. Korn was supply pastor of Locust Grove congregation throughout his pastorate, that congregation not being a regular part of Kreutz Creek Charge. It was necessary to renew the request for a supply pastor and to have it granted at every annual meeting of Classis. Dr. Korn resigned January 19, 1907. The pastoral relation was dissolved by Classis, in Zion's Church, York, January 28, 1907, to go into effect March 3, 1907. He was then dismissed to Gettysburg Classis, where he began his pastorate in the New Oxford Charge (VI, 224).

It was during his pastorate that preparations were made for building the new Canadochly Church in 1907, and he secured the plans and specifications and assisted in drawing them up. He also had begun to take subscriptions and had raised a considerable sum of money when he presented his resignation.

At New Oxford he built the present handsome church, at a cost of \$20,000; during his pastorate there the Charge was reconstructed and the New Chester congregation was detached and added to the East Berlin Charge. He resigned August 30, 1914, but continued to supply the Charge until he was succeeded by Rev. Walter E. Garrett, February 2, 1915. He removed to Lancaster where he was without charge, doing supply work, until March 15, 1918, when he became pastor of the Orwigsburg Charge, Schuylkill Classis. He resigned this charge June 1, 1921. He became secretary to the President of the Theological Seminary, Dr. George W.

Richards, a boyhood friend of Dr. Korn, November 1, 1920, where he is still doing a valuable work at the present time.

Dr. Korn has two daughters, Helen and Dorothy. Helen is teaching in the city of Lancaster; Dorothy is taking a classical course at the Woman's College in Brown University.

17. REV. EDWIN MILTON SANDO (1907-20)

The seventeenth pastor of Kreutz Creek Charge was Rev. Edwin M. Sando, who is the son of Henry and Rebecca (Patches) Sando. He was born in Meckville, Berks County, Pa., November 23, 1876. He received his early education in the public schools of Bethel Township and later of North Lebanon Township, Lebanon County, Pa. At the conclusion of his course of instruction he received the County Diploma. For several spring terms, 1892-3-4-5, he attended the Select Normal School, Annville, Pa. He taught three terms in North Lebanon Township, 1893-96. In April, 1896, he entered Cumberland Valley State Normal School, Shippensburg, Pa., graduating from that institution with honors in June, 1897. After his graduation he taught the Millbach Center School, Millcreek Township, Lebanon County. He next became principal of the High School of Independent District, Lebanon County (1898-1900). In September, 1900, he entered the Freshman Class of Ursinus College, graduating June, 1904, "magna cum laude." He took his theological course in Ursinus School of Theology, Philadelphia (1904-07). He received the Master's degree from Ursinus College in 1909, after presenting his thesis, "Influences That Shaped the Theology of the Apostle Paul."

Rev. Sando was licensed to preach the gospel by Lebanon Classis, Eastern Synod, May 7, 1907. He was



REV. EDWIN MILTON SANDO

elected to Kreutz Creek Charge, February 17, 1907, and began his work there May 16, 1907. At the annual meeting of Classis, May 21, he was received into Zion's Classis, and his call was confirmed. He was ordained and installed in Wanner Memorial Building of Canadochly Church, June 2, 1907. The committee to install consisted of Revs. Dr. George Stibitz, George S. Sorber and J. J. Stauffer (V, 261). Rev. Stauffer not being present.

He resigned Kreutz Creek Charge in May, 1913, and

Classis dissolved the relation May 14, 1913 (VI, 483) when he was dismissed to Schuylkill Classis, Eastern Synod, where he took up work in Trinity Church, Tamaqua, Pa. He resigned this church to accept a call from Kreutz Creek Charge, where he had been elected the second time, July 20, 1913. He was installed in Mt. Zion Church, September 7, 1913, by a committee consisting of Revs. E. F. Wiest, D.D., George S. Sorber, D.D., and J. Kern McKee. He served Kreutz Creek Charge with faithfulness and efficiency until March 1, 1920, when he resigned to become pastor of the West Manheim Charge, Gettysburg Classis, near Hanover, Pa. He was installed May 9, 1920, in St. Paul's Church, by a committee composed of Revs. J. H. Hartman, the former pastor; A. S. DeChant, D.D., and M. J. Roth, D.D.

It was during Rev. Sando's pastorate that the present large and beautiful Canadochly Church was erected in 1907, at a cost of \$12,000. This congregation was incorporated March 18, 1907 (See Book D, page 495 in Court House, at York, Pa.). During Rev. Sando's pastorate, Locust Grove congregation, which had been supplied by him for some years, was added to Kreutz Creek Charge, May 16, 1912 (VI, 374, 419). In accordance with the request of Classis, the Joint Consistory of the Charge acted favorably, and in the statistical report of May 1, 1913 (VII, 23), Locust Grove is included in the report of Kreutz Creek Charge as one of its congregations. But at a meeting of the consistories of Trinity and Canadochly, held in Canadochly Church, October 9, 1914, "it was moved and seconded and motion carried that Kreutz Creek and Canadochly constitute a charge, and indicate to Classis that Locust Grove will be supplied by this Charge." A special meeting was accordingly called which was held in Heidelberg Church, York, November 4, 1914,

when action on the matter was postponed until the Reconstruction Committee reported. This committee reported at an adjourned special meeting of Classis in Heidelberg Church, York, Pa., January 5, 1915, when Kreutz Creek and Canadochly were constituted a Charge, to be known as Kreutz Creek Charge and Mt. Zion congregation was detached from the Kreutz Creek Charge. But Classis did not grant the petition to make Locust Grove a supply point of this Charge (VII, 75, 77-78). Since that time Locust Grove congregation has been a part of Kreutz Creek Charge up to the present time.

Rev. Sando was elected president of Classis in Grace Church, York, May 2, 1911, and preached the opening sermon on Eph. 3:17, May 13, 1912, at Dallastown. Classis met in Trinity Church, Hellam, May 10, 1915. At this meeting, Elmer E. Leiphart, son of Mr. and Mrs. William H. Leiphart, of Canadochly Church, was examined by the Permanent Committee on Candidates for the Ministry, consisting of Dr. E. F. Wiest and Rev. S. H. Stein. He was just finishing his preparatory work in York County Academy. He was recommended by the committee and was received under the care of Classis and enrolled as a student for the ministry. He was referred to the Synod's Board of Education (VII, 123, 126). At this same meeting the following preamble and resolution which were offered by Rev. Sando were adopted:

“Whereas, a little more than three years ago, Mrs. H. C. Leiphart, a member of Canadochly congregation, Kreutz Creek Charge, presented to Hoffman Orphanage, a property valued at \$4,000, situated in the Borough of Yorkana, York County, Pa., with the definite understanding that the property be sold and converted into cash for the benefit of the

Orphanage at the earliest possible date, and

“Whereas, The property has not been sold and is not occupied by a tenant for more than a year, and is falling into disrepair, and the donor, the said Mrs. H. C. Leiphart, feels that the purpose of the gift is not being fulfilled, therefore,

“Resolved, That Zion’s Classis hereby calls the attention of the Board of Directors of the Hoffman Orphanage, of Potomac Synod, to the facts herewith presented and urges upon said Board the speedy fulfilment of the object of the donor in presenting this valuable property to the Hoffman Orphanage.”

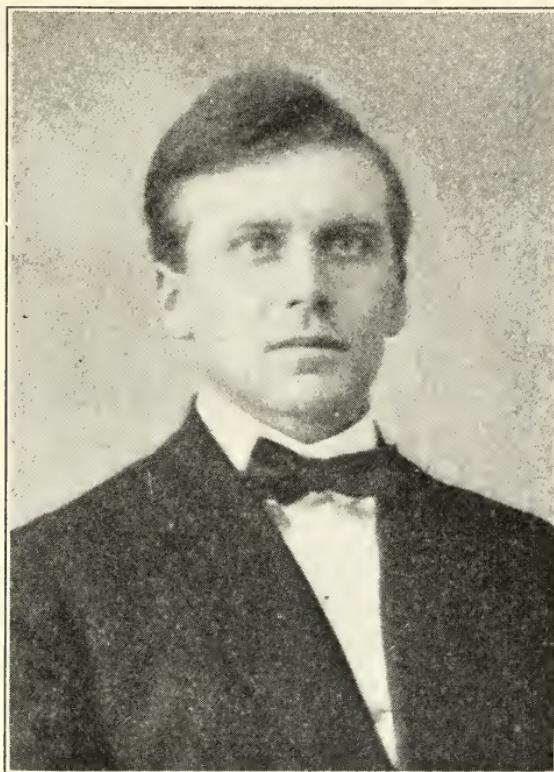
On motion the preamble and the resolution were adopted (VII, 142).

At this same meeting in Hellam, the report on the “Survey of Zion’s Classis to Determine the Causes of Fewer Young Men for the Ministry” was presented by the committee consisting of Rev. E. Sando, John C. Raezer and E. A. Rice. This report was adopted and ordered to be printed for distribution throughout the Classis.

Rev. Sando married Miss Ida Martha Poorman, of Lebanon, Pa., June 18, 1907. The following are the children of this union: John Henry, June 13, 1909; Paul Edwin, December 26, 1912; Martha Rebecca, March 22, 1918.

18. REV. WINFIELD SCOTT BRENDLE (1920)

The eighteenth pastor of Kreutz Creek Charge was Rev. Winfield Scott Brendle. He was born at Alleghenysville, Berks County, Pa., April 11, 1884, the son of Esaias and Eliza (Kline) Brendle. He attended the public schools of Brecknock Township until the age of fifteen. Then he entered the Keystone State Normal School, Kutztown, Pa., from which he was graduated in 1901. He next took up a



REV. WINFIELD SCOTT BRENDLE

course of study in the Reading Collegiate Institute. After this he taught public school for six years, during which time he was principal of the Adamstown Boro schools, in Lancaster County (1906-08). He then took a special preparatory course and qualified for entrance to Central Theological Seminary, Dayton, Ohio, in 1908. After the three years' course in the Seminary, he was graduated in 1911. He was licensed to preach at a meeting of the Miami Classis, Ohio Synod, in Lawrenceville, Ohio, May 2, 1911.

Rev. Brendle began the active work of the ministry in the Lemasters Charge, in Franklin County, Pa., July 1, 1911. He served this charge until April 1, 1920, when he resigned to accept a call from the Kreutz Creek Charge. At a special meeting of Classis, March 16, 1920, in Heidelberg Church, York, Pa., Rev. Brendle was received from Mercersberg Classis, and the call was confirmed. The following committee was appointed to install him: Revs. E. O. Keen, W. S. Kerschner and Elder John L. Gerber (VII, 349). The installation took place in Trinity Church, Hellam, Pa., Friday evening, April 9, 1920, Rev. Keen, preaching the sermon.

On account of illness, Rev. Brendle resigned the Kreutz Creek Charge, August 6, 1920, at a meeting of the Joint Consistory to take effect October 1, 1920 (page 66). At a special meeting of Classis, August 28, 1920, the pastoral relation was dissolved and he was dismissed to Miami Classis, Ohio Synod. But he never entered upon this pastorate. Having received a call from the Reamstown Charge, Lancaster Classis, Eastern Synod, he secured his dismissal from Miami Classis, and assumed the work in the Reamstown Charge, November 1, 1920. He is located in this charge at the present time and his health has improved and his labors are being crowned with success.

19. REV. WALTER E. GARRETT (1920—)

The nineteenth pastor of Kreutz Creek Charge is Rev. Walter E. Garrett, a son of Simon T. and Sarah (Ferry) Garrett, who was born at Lebanon, Pa., July 29, 1873. He received his early education in the public schools of Lebanon, graduating from the High School, June, 1891. He held a position as clerk in the office of the Philadelphia and Read-

ing Railway, in Lebanon, for two years. He then taught in the public schools of his native town from 1893 to 1895, in the primary grade in the Franklin Building, Tenth and Walnut Streets.

In the fall of 1895 he entered the Freshman Class of Ursinus College, without examination. He was graduated with the degree A. B., in June, 1899. While at college he was interested in religious work, having occupied a number of offices in the Y. M. C. A. He was also active in the musical organizations, being Leader of the Glee Club with Dr. J. Lynn Barnard, as conductor, for two years. He was a member of The Zwinglian Literary Society. He took his Theological course in the Ursinus School of Theology, Philadelphia, from which he was graduated May 6, 1902. He was licensed to preach by Lebanon Classis, at Richland, May 7, 1902.

His first charge was the McConnellstown Charge, Juniata Classis. He assumed his duties, June 19, 1902. He was ordained in Trinity Reformed Church, McConnellstown, in the midst of a terrific thunderstorm, June 25, 1902, by the committee, appointed by Classis, consisting of Revs. P. A. Delong, H. H. Hartman, John S. Heffner, who preached the sermon. The committee was assisted by Rev. D. Ernest Klopp, D.D., pastor of Tabor Reformed Church, Lebanon, Pa., the home church of Rev. Garrett. Improvements were made at the parsonage and all church buildings were painted and renovated. The three churches are Trinity, McConnells-town; St. Paul's, Grafton; and Jacob's, on the Ridge, often called "The Ridge" Church. This pastorate ended November 27, 1907.

The next pastorate was at St. Luke's Church, Braddock, Pa., which began December 1, 1907, and continued until

January 31, 1915. St. Luke's was at a low ebb; the people were discouraged; a number had joined other churches. An interest was aroused and while the church did not become a large one, never exceeding 175, because of the constantly shifting population, yet it was well-known in the town as a live church; and in particular for the large number of its young people. At the end of seven years, two-thirds of the congregation was of the pastor's ingathering. A fine pipe organ, the gift of Mr. George B. Klein, which was formerly in the German Evangelical Protestant Church, was dedicated at the Organ Recital, May 28, 1912. The church was renovated, a new slate roof was put on and the parsonage was also improved. Ralph J. Harrity entered Ursinus College as a student for the ministry, September, 1911. He was under the pastor's tutelage almost daily for two years prior to his entrance to college. During this pastorate, the accessions amounted to 146. Rev. Garrett served as president of Allegheny Classis during 1912 and as Stated Clerk from 1913 until he left in 1915.

His next pastorate was at New Oxford, Pa., from February 2, 1915, to May 29, 1918. There are two churches in the New Oxford Charge: St. Paul's, New Oxford; and Emmanuel, Abbottstown, Pa. There were 82 accessions in this pastorate. The first task of the new pastor at Abbottstown was the raising of \$700 to purchase New Chester's share in the parsonage, New Chester being a part of the New Oxford Charge prior to this. The amount was oversubscribed. At New Oxford, the remaining indebtedness on the new church was raised the first year. The parsonage was painted and renovated in general, at a cost of \$500. The unsightly fences were removed from the parsonage lot. Electric lights were installed in both parsonage and the church

at New Oxford. The Stephan property adjoining the church on the east, at Abbottstown, was purchased February 24, 1916, at a cost of \$1,525.

His next pastorate was the old, historic First Church of Philadelphia. This church had been re-located at 50th and Locust Streets, having been moved from Tenth and Wallace Streets. The building was incomplete, only the basement having been finished. (In the spring of 1924 operations were begun to finish the building.) Rev. Garrett's pastorate in this church covered the war period with all its handicaps and uncertainties. He began the duties of the pastorate, June 1, 1918. It was almost impossible to secure a house, except by purchase. After the lease was signed it was returned by the owner and the pastor's family and household goods could not be removed, until July 15th. The pastor was living in the meantime half of the week in Philadelphia and half in New Oxford with his family. The second house which was leased was sold after the pastor and family had been living in it, only a few months, although the lease was good for a year. By this time it was necessary to purchase a parsonage. The fine dwelling house adjoining the church property on the east, 4948 Locust Street, was bought for \$6,500, and thus the pastor of First Church was assured of a permanent dwelling. During this pastorate 108 members were received, and finances increased proportionately. But Mrs. Garrett suffered a nervous breakdown, and Rev. Garrett's health was likewise severely impaired. Having received a call from the Kreutz Creek Charge, he resigned and preached his farewell sermon October 31, 1920.

Rev. Garrett took up the pastorate of Kreutz Creek Charge, November 1, 1920. He was installed in Canadochly Church, November 14, 1920, Rev. E. O. Keen, preaching the

sermon and Rev. O. S. Hartman assisting in the service; Rev. W. S. Kerschner, the third member, was not present (VII, 402).

In this pastorate, Student Elmer E. Leiphart, who was a member of the Canadochly Church, finished his course preparatory to entering the ministry. At the annual meeting of Classis, at Red Lion, May 16, 1922, he was examined by the Committee on Examination and Licensure (VII, 442), consisting of Revs. F. A. Rupley, S. H. Stein and Elder J. L. Gerber. His examination was satisfactory, and after being licensed, he was immediately dismissed to Philadelphia Classis, which was in session at the same time, so that he might be received and arrangements made to take up his work in the Pleasantville Church.

The history of this pastorate is in the making, and we all are participants in the process. The following will recall a few of the details.

Upon the arrival of the new pastor, a new enamel range was installed in the parsonage. The Willing Workers of Trinity laid the linoleum in the kitchen. At Canadochly, the Delco Lighting System was installed in the fall of 1921, at a cost of \$1,000. A new Brussels carpet will be laid in the near future. Concrete steps, both at the church and at the sexton's house were constructed in November of 1923. The limestone road leading to the rear of the church was built by the men of Canadochly the same fall. At Locust Grove, a piano was purchased in June, 1923. Since the fall of 1923 sixteen accessions have been received at Locust Grove Church, which is a gain of 50%, the membership being 48. At Trinity, Hellam, the accessions are 14 and present membership is 121. At Canadochly, the accessions are 34, and the membership is 198. A Directory of the Charge has been

published the last two years, giving much useful and interesting information besides the list of members.

The pastor has been engaged for two years in preparing this interesting history of the Kreutz Creek Charge. It has been an arduous labor but yet a work of love. Very little material was at hand when he began his labors. But this volume shows what an amount of material is in existence if we can but discover it. Suitable acknowledgments have been made in the Preface to the kind friends who have furnished assistance in the completing of this history. May our labors, as pastor and people, be abundantly blessed. And may we, with the passing years, be more efficient workers in His Vineyard.

Rev. Garrett married June 8, 1903, Miss Jane E. Lehman, a teacher of the public schools of Lebanon, a daughter of the late William G. Lehman, Esq., and his wife, Rosanna H., later Mrs. Solomon W. Strohm. The ceremony was performed by Dr. Edward S. Bromer, pastor of Tabor Reformed Church, Lebanon, Pa., the home church of both Rev. and Mrs. Garrett. This union was blessed with four children: Paul Lehman, now a student in Bucknell University, taking the civil engineering course; Ernest Thomas, who died in Braddock, March 18, 1908; Mary Gertrude, a student in York Collegiate Institute, York, Pa.; and Virginia Elizabeth, a scholar in the Hellam public schools.

CHAPTER VII

CEMETERIES

1. THE OLD KREUTZ CREEK CEMETERY

This lies east of the present Kreutz Creek Church. In it, about the middle, on the eastern side, the first log church building was erected in 1745. There are not many tombstones to be found, although the cemetery was well filled with bodies. There are some stones without any inscription on them, being the native slabs, used as markers at the head and the foot of the grave. These are said to be the graves of the friendly Indians (see page 42). Another peculiarity or difference from the Canadochly Cemetery besides the fewness of the markers, is the very few stones having the old German letters and designs which are characteristic of Canadochly's oldest stones. There are not more than a half dozen such to be found in Kreutz Creek Cemetery. The letters are prevailingly English characters, although the wording is in German. We have begun to list them from the present road running to the new Kreutz Creek Cemetery, *i. e.*, the western end of the old cemetery, beginning at the southern side:

I

1. Sarah Ratin, Dochter von Adam Bahn, Junior; ward Gebohren den 20ten December, 1814; und Starb den 10ten April, 1815; hat gelebt 3 monat, 2 wochē und 6 Tage.
2. In memory of Amanda, daughter of A. & S. Bahn, died May 11, 182 , aged 1 month and 3 days.
3. Hier ruhen Elizabeth Bahnin, eine geborne HERT-CHEN. Gestorben 15ten April, 1790. Ihren Alters 29 Jahr 4 Monat u. 3 Tag.
4. Hier ruhen die gebeine Des versterbenden Heinrich Bahn, Gebohren den 5ten October, 1785. Gestorben den 23ten July,

1815. Ist alt worden 29 Jahr 9 monat 2 woehen und 4 tage.

5. Zum gedechnis des verstorbenen Johann Adam Bahn; er ward gebohren 30ten December, 1718, und ist gestorben den 26ten Juli, 1819. Seiner alter 70 Jahr 6 monat 3 woehen 4 tag.
6. Hier ruhen die gebeine des verstorbenen Catharina Bahn; ist gebohren den 12. May, 1766, und starb den 22 August, 1840. Brachte ihr alter auf 74 Jahr 3 Mo. und 10 Tage.
7. In memory of John Glenn, aged 25 Years. Deceased Feb'y 18th, 1814. 400 miles from home at the house of Adam Bahn.

Come Traveler and see.

II

1. Hier ruhen die Gebeine der Elizabeth, gebohren Spycker, Ehe-Gatin des Philip Gaertners, welche Starb den 10ten September, 1804. Ihres Alters 55 Jahr, 3 Monate & 23 Tage.
2. Hier ruhen die Gebeine des Philip Gaertner. Er ward Geboren den 25ten February, 1748, und Starb den 3ten September, 1804. Seines Alters 56 Jahr, 6 Monath & 9 Tag.
3. Hier Ruhet die liebe Elisabeth, Tochter des Philip Gaertners u. Eheter Sie Entschlief den 20ten Juli, 1799. Alt 14 Jahre, 6 monath u. 18 Tage.
4. **HIER RUHET PHILIP GERTNER DER JUNGER (EXTER ?) SOHN VON PHILIP UND SEINER EHRE FRAU ELISABETH EINE GEBOHRNE SPICKERIN, ER IST GEBOHREN DECEMBER 2, 1774. IST GESTORBEN AUGUST DEN 27, ANNO 1777. SEIN ALTER WAR 2 JAHR, 9 MONAT WENIGER, 5 TAGE.**
5. Slab lying flat with all inscription worn away.
6. Elisabeth Gartner geborne Kramerin Starb den II Oct. 1780 in 69 Jahr ihres alters.

An Tugend reich den Kinder hold
 Ist dises Mutter Herz gewesen
 Welches hoffentlich von aller Noth
 Durch Jesu Schmertz genesen

7. Peter Gartner geb. 16 Dec. 1702, gest. d. II Aug. 1793, Alt 90 Jahr 9 monat 7 Tage.
 Seinen Kindern unvergefsen,

Ruhet hier ein Tugend Freund
 Der fruh das rechte Loos erlesen. Und seine Wohl farth
 gemeint;
 Der Nothe in spaten bangen Tagen,
 Da ihm jade Krafft verschwandt,
 Auch bey des alters schwersten Plage,
 Seiner Trost in Jesu fandt.

- 8 Jacob Weltzhoffer Starb den 28ten May 1895 Seines Alters
 in 68sten Jahr.
 Disz Grabes Denkmal Staht zu Ehren dem Geliebten
 Gestift von den
 Betrichten und wer verueber geht, der kan das wohl
 erwagen,
 Es bleibet steht mit Sagen
9. Hier ruhet die gebeine der Anna Maria geborne Baster
 Ehegatten des Jacob Weltzhoffers senr Geboren den 11ten
 October 1743 und starb den 9ten December 1820. Ihr alter
 77 Jahr und 2 monat.
10. Sacred to the Memory of Jacob Weltzhoffer who was born
 July 6th 1762 and died October 18, 1832. Aged 70 Years
 3 months and 12 days.
11. Sacred to the memory of Magdalena Weltzhoffer was born
 December 13th 1767 and Died October 14th 1834, Aged 66
 years 10 months and 1 day.

III

1. In memory of Henry Musser, Born Dec. 18, 1788, Died Jan.
 10, 1831, Aged 48 years & 22 Days.
2. In memory of John Ruby born August 3rd. 1786; died Decem-
 ber 14th 1842; Aged 56 years 4 mo & 11 days.
3. In memory of Anna Mary daughter of John and Elizabeth
 Ruby, died Dec. 27, 1855, Aged 25 years 11 mo and 29 days.
4. To our dear Mother, Elizabeth wife of John Ruby, Died Oct'r.
 21, 1866. Aged 73 Y'rs. 5 mo. 18 Days.

IV

1. In memory of Mrs. Judith consort of Mr. John Kindersmith
 and a daughter of William and Louisa Mayers who was

born February 26th 1790 and died February 18th, 1850;
Aged 59 years 11 months and 16 days.

2. In memory of Reuben Musser, Born September 18th 1830,
Died October 10th 1831, aged 13 months.
3. Jacob Erny. Ist gebohren den 12ten Merz 1802. Ist gestorben
28ten Februarius 1816 Alt ward 14 Jahr weniger 2 wochen.
4. In memory of Elizabeth Miller; was born February 10th
1810 and departed this life October 10, 1817, Aged 7 years
and 7 months.

V

1. In memory of Michael Blessing who was born February 24th
1739 and died December 29th 1819, Aged 79 years 10 months
and 5 days.
2. 1789—Hier Liegt Begraben Anna Frieszin, ist gebohren 1787
den 2 February. Seine Vatter ist Simon Friesz, die Mutter,
Sabilla, eine gebohrne Holdern. Ist getauft worden den 12
Febr. TauftZeigen gwrdn Caterina Holderin, seine Gross-
mutter. Ist gestorben den 1 August 1789, bracht ihr alt auf
2 Jahr und 6 monat.

VI

1. Zum andenken der versterbenden Anna Sybilla eine gebohrne
Holdern und Egattin von Simon Fries gebohren den 23ten
December 1759; gestorben den 13ten December 1825; bracht
ihr alter auf 65 Jahr 11 m. & 21 tage.
2. Zum andenken der verstorbenen Simon Fries gebohren den
11ten January 1763, gestorben den 8ten May 1826, bracht
sein alter auf 63 Jahr 3 m. & 27 tage.
3. Zum andenken des verstorbenen Johann George Fries
gebohren den 29ten November 1796, gestorben den 23ten
January 1833, bracht sein alter auf 36 Jahr 1 monath &
25 tage.

VII

1. In memory of Jacob Laucks who was born Nov. 20th 1780
and died April 7th 1842, Aged 61 yrs. 4 mo. and 17 days.

The new Kreutz Creek Cemetery was designed by D. M.

Ettinger, in 1859, the graves being arranged in one circular plot in the old section. The newer section is laid off in squares.

2. CANADOCHLY CEMETERY

a. THE OLD (UNION) CANADOCHLY CEMETERY

It will be an item of historic interest to have preserved the record of the tombstones in this old cemetery. These are the ancestors of the people in Canadochly Valley, and many of them reach back over two hundred years. We have begun to enumerate them at the western end, next to the Lutheran Church, using the Roman numerals to indicate the rows, and the Arabic numerals to indicate the graves, beginning at the York road. It must be remembered that the graves do not run in regular rows one after another. So we grouped them where we could in the rows; and those outside of these courses, we group in some other way, as for instance, around the spruce tree. We have tried to keep as near the original in our record, as possible:

I

1. Jacob Young, born, March 11, 1809; died October 1, 1838; aged 29 yrs. 6 mos. & 21 Ds.
2. Hier ruhen die gebeine von Heinrich Geib; geboren den 30ten, Mertz, 1756; starb den 20ten Juni, 1844; alt war 85 Jahr, 2 monat, und 2 tage.
3. In Memory of Catharine, wife of Adam Schenberger, who departed this life, March 21, 1845; aged 72 years, 6 months, and 5 days.

Why should we stand & fear to die
What timorous worms we mortals are
Death is the gate to endless day
And yet we dread to enter there.

4. In memory of John Gilbert, born June 9th, 1772; died August

15th, 1846; aged 74 yrs, 2 mos. & 6 days.

5. Hier ruhen die gebeine von George Lieberknecht, geb. den 3 Feb., 1768; starb den 12, Sept., 1846; In einem alter von 76 yre. 7 mo, & 9 tage.
6. In memory of Catherine, wife of George Lieberknecht, born, April 16, 1770; died March 25, 1851; aged 80 years, 11 months & 9 days.
7. Grandfather: Philip Jacobs, born 1772; died, 1819.
8. Grandmother: Catharine E., Wife of Philip Jacobs, Born, 1775; Died, 1849.

II

1. In memory of Michael Paulis, Born, Aug. 26, 1785; Died, April 10, 1852; aged, 66 years, 4 mos. & 16 days.
2. Rebecca, Wife of Michael Paules, born, July 9, 1790; Died, April 14, 1879; aged 88 yrs., 9 mos., 5 D's.

III

1. Sacred to the Memory of Geo. C. Borghalthous, who was born Decr., 2nd, 1757, and departed this life, Sep'r. 12th, 1830; Aged 72 years, 9 mo., and 10 days.
His soul we hope is with his God
An angel's bliss to find
2. Anna Maria Elizabeth R. Holthaus Ist gestorben den 14ten Juny 1837; und hat ihr alter gebracht auf 71 Jahr, 10 m., u., 28 tage.
Jesus ist mein Erloser
3. Zum gedenken von Heinrich Burg; ist gebohren den 10ten Jenner, 1832; ist gestorben den 12ten Junius, 1832; sein alter war 4 monate, u. 24 tag.
Weisheit, 4. 7
4. In Memory of Magdalena, wife of Henry Burg, who was born in March, 1800 and departed this life June 24, 1833, in the 33 year of her age.
5. Magdalena, Wife of Henry Miller died May 15, 1838; aged 58 yrs., 5 Days.
6. In memory of Eliza, consort of P. N. Burg; departed this life, January 29th, 1849; aged 41 years, 5 months, & 12 days.

7. De Witt Clinton, Son of P. W. & Mary Ann Burg, Born Dec. 14, 1850; Died June 14, 1851; Aged 6 months.
8. In Memory of Mary Jane Burg, Died, Sept. 25, 1852; aged 18 years, 9 mos. & 14 days.
I loved my Saviour and he loved me to a blessed hope.
9. P. W. Burg; Died, April 18, 1856; Aged 57 years, 11 mo. & 11 days.
10. In memory of Sarah R., Daughter of John & Lydia Keller; Died, April 8, 1857; Aged 1 year and 11 days.
11. Sophia, Wife of Samuel Keller, born Sept. 13, 1782; Died, March 3, 1869; Aged, 86 years, 5 mos., & 20 days.

IV

1. Conrad Leber was born on the 24th day of December, In the Year of our Lord 1751; Died the 2nd Day of December, 1814; Aged 62 Years, 11 months, and 8 Days.
2. Margrete Leber was born on the 13th Day of August 1758; Died on the 18th of October, 1797; Aged 39 Years, 1 Month, and 5 Days.
3. 1786 - D - 30 - AU - A U - H - L - B - I A - L E
4. HIR - LIGT - MARIA - SCHAEFER - IN - BEGRA - BEN - DEN - 20 - JUNI - 1787.
DER - LEB - ZWAR - IN - DER - ERDEN - VON -
WIRMEN - WIRD - VERZERT - DOCH - AUF -
ERWECKT - SO - WER - DEN - DURCH -
CHRISTUM - SCHEN - VERKLERT.
5. HIR - LIGT - PAUL - SCHEEFER - BEGRABEN - 1784 -
DEN - 12 - APR - SEIN - ALTER - WAR - 63IAR - 3 MT.
Same verse as on (4).
6. HIR - LIGD - SDOF - FEL - SEFFER - ISD - GE - SDOR -
WEN - 1788 - HAD - SAIN - AL - DER - GEPRAGD -
AVE - 63 - IAR.

UNDER SPRUCE TREE

7. In Memory of Matthias B., Son of David & Anna M. Leber; Died Sep. 15th, 1838; Aged 1 year, 10 months, and 21 days.
8. In memory of David H., Son of David & Anna M. Leber; Died Sept. 26th, 1838; aged 6 months and 3 Days.
9. In Memory of Ann Maria, Daughter of David & Anna M.

Leber; died Sept. 14th, 1838; aged 3 years and 11 months.

10. Hier ruhet die huelle von Maria Leber; Starb den 4ten December, 1821; und brachte ihr alter auf 48 Jahr.
11. HIR - LIGT - CATARINA - GOHHN - in - BEGRABEN - 1798 DEN - 14 - IENER SEIN - ALTER - WAR - 3.
12. In Memory of Sophia Abel; Died Jany. 5th, 1830; Aged 40 years, 4 mo., 14 days.
13. LEA HENGST, gestorben den 26th Juni, 1834, alt. war 4 monat und 4 tage.

V

1. Hier ruhen die gebeine von Michael Hengst. er war geboren den 6 tag, horning, im Jahr 1771, und ist gestorben den 2ten September, 1834, und brachte sein alter auf 63 Jahr 7 monat und 27 tage. Sonft ruhet seine asche.
2. In memory of Treat Benson, Born Decr. 10, 1774; Died Novr., 19, 1850; aged 75 years, 11 months, & 9 days.

UNDER SPRUCE TREE

3. In Memory of Jacob Benson Who was born January 23rd, 1800 and died April 3rd, 1822, Aged 22 years, 2 months and 10 days.
4. In Memory of Mary Benson, Born, July 23rd, 1838; Aged 66 Years, 5 Months & 25 Days.
5. HIR - LICH - BE - GRABEN - MARGARET - DELLINGER. IST GEBOHREN - IN IHR 1768 d 13 IULIUS. IST - GESTORBEN - IN - IHR - 1792 - D - 16 - OCTOBER.
6. In Memory of Anne Mary, Wife of John Gilbert; Died, February 27, 1824; aged 46 years, 5 mos., & 2 days.
7. Hier ruhen die gebeine fon Johannes Hengst, Gebohren den 8th February, 1795; und Starbt den 27th, August, 1826; bracht sine alder, 31 Yahr, 6 Monat, und 20 tage.
8. HIR - LICHT - BEH - GRABEN - BARBARA DELLINGER - IST - GEBOHREN in - IHR - 1744 D 31 A - IENER - IST GESTORBEN - IN - IHR - 1792 d 5 NOVEMBER.

VI

BEYOND SPRUCE TREE

1. HIR - IST - BEGRABEN - MAGHDALENE - VOIGT - IST -

GEBOREN - IM - IAR - 1786 - IST - GESTORBEN - IM -
IAR - 1787 - DEN - 28 - AUGUST.

2. HIR - LIGT - DANIEL - GOHN - BEGRABEN - 1792 -
DEN - 8 - IANUAR - SEIN - ALDER - WAR - 3 - IAR -
11 - MANAD -
3. HIR - LIGH - BEGRABEN - DANIEL - VOIGT - IST -
GEBOREN - D - 7 - IULIUS - 1788 - IST - GESTORBEN -
D - 27 - FEBRUARIUS - 1792.
4. HIR - LIGHT - BEHGRABEN - IOHAN - PETER - DEL-
LINGER - GEBOREN - 16 - IENNER - 1781 - IST -
GESTORBEN - 11 - OCTOBER - 1789.
5. HIR - LIGT - BE - GRABEN - SIBILA - PFAF - IN - IST -
GEDOHREN - 1713 - IST - GESTORBEN - IM - IAHR -
1791 -.
SIE - MICH - RECHT - AN - THU - MICH - LESEN -
WER - DU - BIST - BIN - ICH - GEWESEN -
WER - ICH - BIN - MUST - DU - WERTEN -
DIE - WEIL - WIR - SIND - VON - STAUB - UND -
ERDEN -
6. Ida E., daughter of Daniel S. & Catharine A. Mitzel; died
Feb. 16., 1868, Aged 1 yr. & 12 days.

VII

1. (Two lines illegible) Augustus Herschner, Gebor. 15 April, 1771. Gestb. 7 July, 1802; Wird Alt. 31 Jahr, 8 Monat., 24 Tage.
2. 1779. HIE - RU - ET - IN - GOTT - UND - SEINEM - ER -
LOSER - IE - SU - CHRISTI - ENDE. (This inscription
is on the opposite side of the stone). The following is in a
circle: LO - RINS - HERSCINGER - SEIN - ALDER -
WAR - 53IAHR - MENSCH - BEDENGT - DAS - ENDE.

VIII

1. Hier - ruet - Anamaria - Brubacherin - Ist gebohren 1797 den
29 december und ist gestorben den 28 mei, 1798 - Ist alt
geworden 5 mond weniger 1 dag. (This is in German
script.)
2. Sacred to the memory of John Matthias Becker, who was born
March 24th A D 1761 and died February 12th AD 1868.

Aged 68 years 10 months & 19 Days.

3. Hier ruhen die gebeine des verstorbenen Samuel Becker; Geboren den 30ten Julius, 1799; Gestorben der 1ten November, 1801. Sein Kurzes leben war 2 IAHR 3 monat, 2 Tage.
 Ruhet wohl ihr Todten beine
 In der Stillen einsamkeit Ruhet, U. S. W.
4. In Memory of Esther Becker, consort of J. Matthias Becker, was born February 12th, 1769, died April 29th, 1843, Aged 74 years 2 months & 16 days.
 Zur mutter ehr als Kinder pflicht
 Ward dieses stein hier auf gericht
5. Hier - ruhet Rebecca Beckerin - Ist gebohren den 15 november 1797; ist gestorben den 12 Maiy 1798. Ist alt geworden 6 mon.
6. Hier ruhet Der Leid von Samuel Kron. gedohren Jm Iar 1798; Gestorden tn. 22 Augustus 1799. Seines Alters au 1 jar 4 moenat unt 7 tage.
 Ruhet wohllicher doter deiner
 (This is in a beautiful German script, deeply cut in a dark, crystallized limestone. Notice that the marble-cutter confuses his "b" and "d"; also "i" and "j." He has cut a number of stones in this row.)
7. Hir ruhet Der Leid von Hannes Kron; Gedohren in jahr 1795; gestorben ten 15 Augustus, 1799. Seines Alters auf 4 jar, 3 m ein tag.
 (The punctuation, in a record as these, is the author's, as there is scarcely any on the old stones, except a dot in the middle of the line on the very old stones. We punctuate in order to enable you to read more easily.)
8. Hier ruhen die gebeine von Maria Rupp; ist gebohren den 28ten February 1761, gestorben den 26ten October 1834, brachte ihr alter 73 Jahr 7 monat u. 29 tage.
9. Hier ruhet die hülle von Christina Hetzel geb. d. 26 October 1760; gest. d. 18t. October 1829. Erreichte ein alter von 69 Jahr, weniger 8 tage.
10. Hier ruhet nun Cadrina Saron. Ist gehbren denn 20 Nofember - im - Jahr - 1730. 1st gestorben den 19 horning im Jahr 1794. Ist alt 56 Jahr 3 md 3 dag.

11. Hier ruhen die gebeine von Johannes Rupp; ward gebohren den 3ten August 1760; ist gestorben den 12ten September 1826; hat sien alter gebracht auf 66 Jahr 1 monat und 9 tage.
12. Completely effaced by the weather.
13. Elizabeth, wife of Geo. Liberknight; died Dec. 7, 1850; aged 37 years, 7 mo. & 20 days.
14. George Leberknecht. Died Oct'r. 8, 1863, aged 64 Y'rs, 11 mo. & 6 Days.

IX

1. Hier ruhen die gebeine von - (Illegible).
2. In Memory of Adam Schlott; born Decr 22nd 1761; died August 3rd, 1833; aged 71 years, 9 mos. & 12 days.
3. In memory of Catharine, wife of Adam Schlott; born Sept. 22nd 1766; died Decr. 19th, 1848; aged 82 years, 2 mos. & 28 days.

(IX, 2 and 3, are the grandparents of Mr. David Leiphart, on his mother's side. It was these graves which he said marked the site of the old log church, built in 1763.)

4. Denkmal Zartlicher Liebe Johannes Holder; geboren den 22ten October, 1761; gestorben den 31ten Maerz, 1802; Alt. 40 Jahr, 5 Monat & 9 Tage.

Hier ruht der worm nach Schmertzen aus. Ich bin durch einen Sanften Tod, Entgangen aller Angst und Noth. Was schadets mir dasz mein Gebein Musz in der Erd verscharret sein? Die Seele schwebt ohne Leid, Im Himmel's Glanz and Herrlich keit.

(This long quotation is in short lines, which space forbids to do here.)

5. Illegible.
6. Name and inscription broken off and disappeared. Then follows: A. D. 1729; died December 17th A. D. 1814; aged 85 years 2 months & 10 days.
7. Peter Stepp was born October A. D. 1734 and died February 9th A. D. 1816, aged 81 years & 3 months.

X

1. J. H. (Just a foot-stone is all that marks this grave.)

2. Hier ruhen die gebeine von Jacob Hetzel; ward gebohren den 14ten October 1758; ist gestorben den 29ten Januar 1818; Alter ward 60 Jahr 3 monat and 15 tag.

XI

1. Blank; inscription worn off.
2. In Memory of James Beard. Died Sept. 17, 1842; Aged 21 years 8 mo. & 13 da.
3. Hier - ruhet - nun - Georg - Glein - Ist - gebohren den - 24 - October - Ihm - Jahr 1788 - Ist - gestorben - den - 12 - Jenner - Ihm - Jahr - 1793 - sein - alter - ist - 4 Jahr 2 mond. 5 dag.
4. HIR - LIGT - MAG - TA - LENA - IMSCH - WILERIN - BE - GRA - BEN - 1801 - DEN 31 - AUGUS - SEIN - ALTER - WAR - 21 - IAR - 4 - MANAT - 13 - TAG.
Reverse: MEIN - GOT - LAS - DEIN - ENGEL - MIT MIR FAREN - AUF ELIAS - WAGEN - ROTH - MEINE - SELE - WOHL - BEWAREN - IM - DOT - LAS - SIE - RUM - UND - RAST - BEI - GOT - HABEN - NACH - MEINEN - DOT.
(This is the only instance in the cemetery in which an elaborate quotation occurs on the reverse side of the tombstone.)
5. Hir ruhet nun Michel Helsel. Ist gebohren (1800) den 17 Jenner und ist gestorben (1800) den 18 december; Ist alt geworden 11 und 1 dag.
7. 1805. Hir - rut - Schim - Straus - un- er - hat - sein - leben - gebracht - auf - 11 Jahr und ein Monat and drei - wochen - und ist gestorben - den 23 Martz, in Jahr 1804.
(This is a quaint German printed letter, in which the capitals predominate. Note 1805 at the top of the stone and the date of death 1804.)
6. Hir Ruhet der Lejb von Friederich Lie-Waknechtge, bohren jm iahr 1752; Seines alders Wahr 65 jahr. 1 M; 4 Tag 1797.
Ruhet Wohl ihr Todten Beine
In der Stillen einsamkeit Ruhet.
8. K. T. (only a rough unhewn stone).
9. Hier ruhet Peter Gehr gebohren 21 September, Ihm Jahr 1792; Ist gestorben; im iar 1793; den 6 September.

10. Hier - ruhet - Maria - Sophia - Höhnekin - Gebohren - den - 21
detzember - 1711 - Gestorben - den - 16 Mertz - ihm iahr -
1794. (This is the oldest birth date in the cemetery.)
11. In memory of Jacob Kauffelt who was born A. D. 1827 and
died April 4th A. D. 1833 aged 5 years 10 months & 17 days.
12. Hir ruht Johan Heinrich Kabli - Ist gebohren den 20 November
1809 - ist gestorben den 23 März 1815: ist alt worden 5
J. 4 m 3 d.
13. Hier ruhet Elisabeth Ziglerin - Ist gebohren ihm Jahr 1781
den (worn away) November (the rest of the stone is broken
off and lost).
14. In memory of Jacob Newton son of Samuel & Sarah Schen-
berger, who departed this life Octo'r. 8th 1847, aged 8
months.
15. In memory of Sarah wife of Samuel Schenberger and daugh-
ter of Jacob and Elizabeth Kauffelt, who died September
2nd 1847, aged 52 years 9 months and 8 days.
Her languishing head is at rest, Its thinking and aching
are o'er;
Her quiet immoveable breast, Is heaved by affliction no
more.
16. Samuel Schenberger, Born Jan'y 31, 1812; died April 2, 1869;
aged 57 Y'rs 2 M 11 Days.

XII

1. Elizabeth, Wife of Henry Liebhart, died Oct. 24, 1829, aged
49 yrs. 7 mo. & 10 days.
At bottom of stone is repeated in large letters Elizabeth
1783.
2. HIR - RUET - DER - LEIB - JOHANNES - OBERDORF -
ISD - GE - BOREN - IM - IAHR - 1783 - HAT - SEIN -
ALDER - GEBRACHT - AUF - 16 - IAHR - 2 M - UND 2
DAG - IST - GESDORBEN - IM - IAHR - 1799.
3. HIR - LIGT - CATA - RINA - HELSEL - IN - BEGRABEN -
DEN 25 NOVEMBER 1793 - SEIN - ALDER - WAHR - 2
IAHR - 10 MONAD - 2 WOCHEN.
4. (Illegible.)
5. (Illegible.)
6. Hier ruhen die gebeine von Anthony Keller. Ist gestorben den

1ten Januarius 1817. Er alter gebraucht auf 79 Jahr.

7. Hier ruhet die gebeine von Heinrich Dellinger den 23ten Februarius 1777. Ist gestorben 18ten December 1818; hat sein alt gebracht auf 41 Jahr 9 monat und 25 tag.
8. Heinrich Good war geboren im Jahr 1808 und starb im Jahr 1836; alt war 28 Jahr 2 mond und 2 tage.
9. All hier - ruhet - nun - Margret - Weinholffin - Ist gebohren - den 22 Julius - im Jahr 1753 - Ist gestorben - den 25 August 1796 - Ist Alt geworden - 43 Jahr 1 md und 3 dag.
10. Hier ruhet der leib von Catarina liwaknechten gebohren jm iahr 1792; gestorben den 6 jener 1794. Seines alters wahr 1 Jahr 3 m 3 dag.
11. Magdalena Imschwillerin Ist gebohren im Jahr 1797, den 25 August. Ist gestorben in Jahr 1816 den 17 Februraius. Ist alt warden 18 Jahr 5 monat und 25 tag.
12. Hier ruhen die Gebeine von Susanna Voight gebohren den 3ten October 1828 und gestorben den 6ten May 1832. Ihr alter war 3 Jahr 7 monat und 3 tage.
13. Hier ruhen die gebeine von Daniel Voigt geboren den 30 September, 1805 und starb 17 Jenner 1829; hat sein alter gobracht auf 24 Jahr 5 monat u. 12 tage.

XIII

1. 1792—den 22sten October ist Susann Weinholdin (on semi-circular top). On the square section below as follows:
GEORG - WEINHOLD - SEINE - TOCHTER - GESTORBEN - IST - XI - MOND - ALD - WORDEN -
2. HIR - LIGT - JACOB - GOHN - BEGRABEN - DEN 2 - MAI - 1793 - Sein Alder - WAR - 1 - IAR - 1 MANAD - UND—(illegible).
3. In memory of George Schenberger born Sept. 10th 1829; died Sept. 13th 1854; aged 25 years & 5 days.
4. In memory of George Schenberger born Octr. 31st 1800; died Nov. 10th 1825; aged 35 years & 10 days.
5. Margaret Shenberger Born March 8, 1802; died Nov. 27, 1893; aged 91 years 8 months & 19 days.
6. All worn off.
7. In memory of John Will born March 7, 1762; died Mar. 11, 1839, aged 77 years 2 mo. & 4 days.

8. In memory of Catharine, Wife of John Will, born March 8, 1769, died Sept. 9th, 1849, aged 80 years 6 mo. & 1 day.

A number of rows stretch clear across the lower end of the cemetery. But these are later than the Colonial period and therefore we will not record them. We will, however, note the fact that an Evangelical minister is buried under the cedar tree. His name is inscribed as follows: Rev. George Dellinger, died June 29, 1878; aged 66 yrs. 9 m. & 13 D. This inscription also appears: Erected as a token by the members of York Circuit. The Church of his choice. Peace to his ashes.

b. PLEASANT MOUNT CEMETERY

The land of the New Canadochly Cemetery was given to Canadochly (Union) Church by Samuel Leber and his wife Lydia, "for and in consideration of the sum of one dollar." This tract contained "two acres and seventy-five perches neat measure." The deed for this tract was sealed and dated, October 24, 1857, and was recorded in the Court House in Book C C C C, page 88. It was conveyed to Adam Paules, Henry Ruby, John Bentz, Peter Keller, Samuel Lieberknecht, John E. Beard, John Keller and Henry Leber, trustees of the Canadochly Church. Samuel Leber was to receive one-half the proceeds of each lot sold. After his death, his heirs generously gave up their share in these rights to the Church. The Justice of the Peace who executed the deed was Thomas Ramsay.

A second parcel of ground was sold by Samuel Leber for the new cemetery, consisting of "47½ perches of land, neat measure," for the sum of five dollars. This deed was executed May 11, 1867. The trustees, at that time, were the same as in 1857, with the exception of Henry Leber, who had died. The Justice of the Peace was Samuel Gilbert.

John E. Beard was given the power of attorney, by the trustees. This was done so that all of the trustees did not

need to sign the papers necessary for the sale of lots. This arrangement continued until July 15, 1885, when only three of the original trustees, John Bentz, John Keller and John E. Beard, survived. At that time John E. Beard transferred his power of attorney to the "trustees and elders of said Canadochly Church," and gave to them the deed for the original tract of "two acres and seventy-five perches, neat measure." These papers are now all in the hands of the Canadochly Cemetery Association.

This "New" Cemetery was known as "Pleasant Mount Cemetery." It was planned and laid out by D. M. Ettinger in 1857. The original draft is still in the hands of the superintendent of the Canadochly Cemetery Association, Ottis S. Paules. This cemetery was laid out in two large circular plots; Kreutz Creek Cemetery in the old section was planned also by D. M. Ettinger, in 1859 in the same way, having only one circular plot. The pine trees mark the center of one of these circles of graves.

c. CANADOCHLY REFORMED CEMETERY ASSOCIATION

This Association applied to the Court of York County for its charter and had its application filed, September 23, 1912. It was incorporated October 21, 1912 (See Book 18 K, page 394). The Association purchased a tract of land from Henry Blessing and his wife, Cecilia, containing $111\frac{1}{5}$ perches, in consideration of \$158.75. This deed was executed August 17, 1909. A second tract was purchased from William H. Leber and his wife, Mary A. Leber, containing three acres, in consideration of \$1,000. This deed was executed July 27, 1916. By resolution of the Wanner Memorial Sunday School of Canadochly, passed June 16, 1914, the Association came into possession, in consideration of one dollar

of 35.4 perches of land.

d. CANADOCHLY CEMETERY ASSOCIATION

By 1920 there was a movement to unite all the cemeteries under one management and that outside of the church organizations, excepting through membership in the new board of managers which was to be definitely preserved. This was done by the provision of the By-Laws, in Article II, which says: "The business of this corporation shall be managed and conducted by a Board of six Directors, who shall be members of this corporation, of whom two shall be members of the Canadochly Reformed Church and two members of Canadochly Lutheran Church."

The first step was an amendment to the constitution of the Reformed Cemetery Association, which was done at a meeting of the Reformed congregation, November 15, 1920, when the word "Reformed" was stricken out. This amendment was filed, January 3, 1921, and approved by the Court, January 31, 1921.

The Canadochly Cemetery Association was organized May 7, 1921, by electing the following officers: President, Harrison Fauth; Vice-President, Clarence E. Leber; Secretary, J. Kurvin Leber; Treasurer, Harry P. Keller. At this meeting, Ottis S. Paules was elected Superintendent of the Cemetery; lots were to be sold at 20c per square foot and two dollars extra for corner lots. The new association received, June 3, 1921, from the Canadochly Reformed Cemetery Association, \$82.02, as a general fund, and \$79.84 as a permanent fund. Money was collected from the friends of the Churches and by August 6, 1921, the Association purchased \$5,000 of United States Treasury Certificates. The General Fund now amounts to \$219.44; the Permanent

Fund to \$6,618.08.

The Trustees of the Canadochly Reformed Association, George E. Leber and Peter M. Fack, May 21, 1921, upon the instruction of the Canadochly Reformed Church, deeded their holdings, to the Canadochly Cemetery Association, in consideration of one dollar.

To complete the transaction a meeting of the "Canadochly Church" (the Union Church) was necessary. A seal had to be adopted in order to be used in the transfer. This was done, November 23, 1921, by the adoption of two concentric circles containing the inscription, "Canadochly Church" between the circles and "Incorporated, May 20, 1838," in the center. A second meeting of the officers representing the Union Church was held in Canadochly Reformed Church, May 27, 1922, when they formally transferred the "Union Cemetery" and "Mount Pleasant Cemetery" to the new "Canadochly Cemetery Association," in accordance with the following resolution, adopted by the Reformed Church and Lutheran Congregation.

"Resolved, That the corporation known as "Canadochly Church" and incorporated on the 28th day of May, 1838, composed of four elders and two church wardens of the Lutheran congregation and four elders and two church wardens of the Reformed congregation, hereby consent to the conveyance of the old cemetery commonly known as the "Union Cemetery," situate on the northeast corner formed by the intersection of the road leading from York to East Prospect and that leading from said last mentioned road to Wrightsville; and the cemetery situate on the north and west of the church located at the northwest corner formed by the intersection of said two roads, commonly known as "Mount Pleasant Cemetery," to the corporation known as

“Canadochly Cemetery Association.”

Be it further Resolved, That the proper officers of this corporation be and are hereby authorized and instructed to have prepared a proper deed conveying the said cemeteries to the said Canadochly Cemetery Association, and to execute said deed of conveyance and attach the seal of this corporation thereto.”

Lutheran Church

REV. C. F. FLOTO, PASTOR
 GEORGE POFF
 BENJAMIN KAUFFMAN
 GEO. W. COOPER
 J. ELMER KELLER
 HARRISON FAUTH
 EPHRAIM DIETZ

Reformed Church

REV. WALTER E. GARRETT,
 PASTOR
 O. S. PAULES
 M. F. FREY
 J. K. LEBER
 OLIVER PAULES
 ELWOOD L. HENGST
 F. E. BRENNEMAN

The final step was taken in the offices of Richard E. Cochran, Esq., 55 E. Market Street, York, Pa., when this deed was executed, November 29, 1922, in consideration of one dollar. It is signed by Rev. Walter E. Garrett, as pastor and by J. Kurvin Leber, as secretary of Canadochly Reformed Church and by Benjamin F. Kauffman as vice-president, and Harrison Fauth as secretary of Canadochly Lutheran Church. This deed was recorded in Book 22 D, page 636, December 1, 1922, by J. Albert Gross, Recorder.

3. LOCUST GROVE CEMETERY

The older part of Locust Grove Cemetery was used as a burial ground from the earliest day's of the settlements. When the church laid out its new cemetery in land adjoining this old Colonial plot which was a community cemetery, a group of citizens desired it to be taken in with the new cemetery. And that it might not share the fate of so many

small burial lots in a field and finally disappear altogether, it became a part of the Locust Grove Cemetery of the Reformed Church. There are only a few of the graves of the Colonial period that are marked. Without any attempt at location we give the lists of these tombstones below:

Hier Ruhet Anna Maria Wambach. Ist gebohren December 1737. Ist gestorben den 30 September 1824. Sie hat ihr alter gebracht auf 86 Jahr und 9 monat.

Hier Ruet Der Leib von Marimagdelana Ge - Wambacherin Gebohrne drucken. Ist geboren d 6th November 1768. Sie barchtihr leben AuF 29 iahr 4 monatu - 8 dag. Sie ist gestorben den 15 Mertz 1798.

Hier ruhet der Leyb Georg Wambach. Ist geboren im Jahr 1796. War alt worden 3 Jahr 7 m 6 d.

Hier Ruhen die gebeine Des verstorbenen Georg Wambach, geboren zu Mertzwiller d 16 december 1732. Lebte mit Ana Maria Haberin In der . . . (Illegible) 49 Jahr 6 m. zeicht 6 . . .

Michael Wambaugh died April 24 1845, Aged 64 years 1 month & 17 days.

In memory of Anne Mary wife of Michael Wambaugh Died Nov. 12, 1857, Aged 72 years 11 mo.

In Memory of John Wambaugh died Sept 26, 1855, Aged 83 years & 21 days.

In memory of Mary Elizabeth Wife of John Wambaugh died March 3, 1860 aged 87 years 5 mo 24 days.

Mary Wambaugh Born Aug. 7, 1810 Died May 4, 1887 Aged 76 years 8 mo. & 27 Days.

Hier ruhen die Gebeine von Johannes Shaffer ist gebohren den 9ten August 1759 und gestorben den 4ten Juni 1821. hat sein Alt gebracht auf 61 Jahr 9 monat unf 25 tage.

Hier Ruhen die Gebeine von Anna Magreda Shafferin. Ist Gebohren den 8ten February 1764 Starb Den 20ten November 1814 Ist alt worden 50 Jahr 9 monat 12 tage.

In memory of Joseph Kauffman Died June 14, 1857 Aged 69 years.

In memory of Elizabeth wife of Joseph Kauffman Died March 15, 1852 Aged 59 years.

Johannes Christian Kaltreider, 1782 den 14 August A. M. A -
MEIER.

Hier Ruhet Elizabeth Kaltreiderin Starb d. 15 Feb. 1813. ist
alt Worden 33 Y. 5 m. 23 T.

In Memory of George Kaltreider Born Aug. 10 1776 Died Oct
20, 1848 Aged 72 years 2 months & 16 Days.

In Memory of Henry Kaltreider who was born in the year
1745 and departed this life May the 3rd in the year 1819 Aged
74 years.

In Memory of Christian Kaltreider who was born August 24th
1753 and departed this life January 11th, 1844, Aged 87 years 4
months and 24 days.

DEEDS TO LOCUST GROVE CHURCH AND CEMETERY

There are four deeds which show the purchase of
various plots at different times and are as follows:

(1). For 1 acre and 16 perches to Daniel Kaltreider, Daniel
Armold, and John W. Landis from Thomas Gray and Wife.

THIS INDENTURE made this SIXTH day of SEPTEMBER,
Anno Domini, ONE THOUSAND EIGHT HUNDRED AND
SIXTY-SIX (1866) Between Thomas Gray and Mary his Wife of
Windsor Township, in the County of York, and State of Penn-
sylvania, of the ONE part, and Daniel Kaltreider, Daniel Arnold
and John W. Landes, Trustees, duly appointed by the Members of
the German Reformed and Lutheran Church, residing in and
around Windsor Township, worshipping at "Locust Grove Church"
in said Township of the Other part.

Witnesseth, That the said Thomas Gray and Mary his wife,
for and in consideration of the sum of One hundred Dollars . . .
Have forever granted and conveyed . . . unto said Trustees
and their successors and assigns, for the purposes hereinafter
mentioned, All the following described tract and lot of Land
bounded (by lands owned by John Hauser, Grave Yard land, Henry
Moser's estate, Z. B. Heindel) containing one acre and sixteen
perches, neat measure . . .

In trust, nevertheless and for use of the Members of the German
Reformed and Lutheran Churches, worshipping at "Locust
Grove Church" to be erected on the premises hereby conveyed.

And in trust, and for the further purposes of laying out in Suitable Lots, by said Trustees, and their successors, So much of said ground, as they may deem expedient, to be sold by said Trustees and their successors in office, at such price as they may determine, to such persons as may apply therefor, for the purposes of a Burial Ground, to be called, "Locust Grove Cemetery," the proceeds thereof, to be applied to the enclosure and keeping it in suitable condition and repair, Said Cemetery and Church, Said Trustees, or a majority of them, and their successors to have full power to execute good and valid Titles to purchasers, for said lots;

And, further, in trust, and for the use of all Citizens, Sects and Denominations such sufficient portion of said ground, as the Trustees may judge necessary, to be attached to the Old Grave Yard, adjoining, as a burial place free of Charges, for a depositary of their dead, with the uninterrupted right and privilege, to enter said Church for funeral Services, on all occasions, without hindrance or molestation forever—The right or Burial on Such portion, so set apart, as well as upon Lots in the Cemetery to be denied to none except Suicides.

Said Church, Cemetery, and all other appurtenances thereto belonging, to be and remain under the exclusive control, management and supervision of said Trustees and Successors in Office, and to be managed and governed, under such Rules and Regulations as they may, from time to time see fit to adopt.

And in further trust, that on no occasion, shall said Trustee or their Successors in office, be permitted to suffer Religious or other Meetings, during evenings or nights in said Church.

Vacancies occurring in the Board of Trustees, by death, Removal, Resignation or otherwise, shall be filled by the surviving Member or Members of the Board; and upon neglect of such appointment, the Members of the German Reformed and Lutheran Church, worshipping at said Locust Grove Church, shall have the exclusive right of electing Trustees to fill such vacancies . . .

Recorded in Book V. V. V., page 376, &c, November 13, 1866.

W. M. B. WOOD, Recorder.

(2). For 24½ perches to Daniel Kaltreider, Daniel Armold, and John Landes, from Michael Landes and John Kraft, Trustees of the Old Locust Grove Cemetery.

TO ALL PEOPLE TO WHOM these presents may come:

Know Ye, that, Whereas Joseph Kindig and Salome his wife and George Holtzinger and Susanna, his wife, by Deed under their hands and seals duly made and executed bearing date the 20th day of September A. D. 1845, and Recorded in Book K. K. K. K. page 23 &c., for the consideration therein mentioned did sell and convey unto Michael Landes and John Kraft, Trustees and, to their Successors and Assigns, the hereinafter described Twenty-four and a half perches of Land, in Trust and for the use of the Citizens surrounding it, for the use and only use of a Burial Ground or Grave Yard for the Depositary of the dead of all Sects and Religious denominations, Without hindrance or molestation forever as in, and by, Said Deed may more fully and at large appear; and,

Whereas, An adjoining Lot of Ground has since been purchased by Daniel Kaltreider, Daniel Armold, and John Landes, Trustees for the use of the Reformed and Lutheran Congregations for the purpose of erecting a Church thereon and laying out a Cemetery; and,

Whereas, At a meeting of the Citizens, held for that purpose, it was agreed to be more expedient and beneficial to those interested that the Old Grave Yard above mentioned, and the New Cemetery should be under the Supervision and Management of the Same Trustees.

Therefore This Indenture witnesseth, That the said Michael Landes and John Kraft Trustees as aforesaid for and in consideration of the facts contained in the above recitals, and in further consideration of the sum of Five Dollars . . .

Have granted and sold all that above mentioned Twenty-four and a half perches of land . . . to have and to hold, the said lot of ground with all the appurtenances unto the said Trustees of the second part, and their successors and assigns, to and for the only use and behoof of the said Trustees of the second part their successors and assigns forever.

For and in trust nevertheless of the Citizens surrounding for the use and only use of a Burial Ground or Grave Yard for the depositary of the dead of all sects and religious denominations without hindrance or molestation forever.

And upon the further trust and expressed provision, That the

said Trustees of the Second part, their Successors and assigns, shall and do from time to time, and at all times hereafter keep the said Grave Yard hereby conveyed well enclosed and in good order; and grant without pay or hindrance to all and every person the uninterrupted and free use of the Church, to hold funeral Services at the burial of their dead, whenever occasion may require without hindrance or molestation, forever.

In testimony of which the said Michael Landes & John Kraft have hereunto set their hands & seals this NINTH day of NOVEMBER A. D. 1866.

MICHAEL LANDES (Seal)

JOHN KRAFT (Seal)

Signed, sealed and delivered

in presence of

N. A. BEARD

J. E. BEARD

This deed was recorded in Book V. V. V. V., page 379, &c., November 13, 1866.

W.M. B. WOOD.

(3). For 154 perches to Daniel Kaltreider and John W. Landis from Edward Smyser, September 10, 1879.

This Indenture made this 10th day of September Anno Domini One Thousand Eight Hundred and seventy-nine Between Edward Smyser of Manchester Township, in the County of York and State of Pennsylvania, of the first part and Daniel Kaltreider and John W. Landis, trustees, duly appointed by the German Reformed and Lutheran Church residing in and around Windsor Township, worshipping at "Locust Grove Church," in said township of the second part,

Witnesseth that the said Edward Smyser for and in consideration of the sum of One Hundred and Thirteen dollars and fifty cents . . . hath sold and conveyed, all the following . . . tract and lot of land . . . (bounded by lands formerly Z. B. Heindel and Church property, Edward Smyser, public road, and Henry Kauffman) containing One hundred and Fifty perches, neat measure.

The rest of the deed is in the almost identical wording of the first deed described above. This deed was not recorded.

(4). For 23 perches to Jacob Sentz, Sr., Daniel Kaltreider,

and John S. Flory from Catharine Kaltreider and sons, Albert and William, July 16, 1908.

This tract ran twenty-four feet east of the Locust Grove Cemetery, along the public road and one hundred and eighty-one and a half feet deep. It was sold for the consideration of \$22.28. The deed is not recorded.

CHAPTER VIII

KREUTZ CREEK CHARGE AND THE WORLD WAR

The Kreutz Creek Charge was not wanting in contributions of her young men to the world war. Only two made the supreme sacrifice, and strange enough these two came from the Locust Grove Sunday School, the least of the three churches in number. We are indebted for the following facts to *The Kreutz Creek Reformed News* of October, 1918, under Rev. Edwin M. Sando's pastorate:

OUR ROLL OF HONOR

"This Charge now has 23 names on the Roll of Honor engaged in the service of the United States: 14 of these are overseas and the remaining 9 in various training camps in this country; one of those overseas has made the supreme sacrifice

The following is the list of names and addresses of our boys now in service:

Trinity—Private Clarence Tyson, Bat. A, 3rd Field Artillery, A. E. F.; Lieutenant Roy A. Stoner, Quantico, Va.; Corporal Milton M. Dehoff, Hdq. Co., 61st Inf., A. E. F.; Private Lewis H. Dietz, Co. 2, 2nd Motor Mechanics, A. E. F.; Private George E. Reisinger, Hdq. Horse Bn., 305th Ammunition Train, A. E. F.; Private Frederick G. Strickler, Casual Detachment, 15th Service Co., A. E. F.

Canadochly—Private Clarence Crumbling, Hdq. Co., 316th Inf., A. E. F.; Private Paul D. Lefever, 305th Field Artillery, Bat. B., A. E. F.; Corporal Mervin J. Paules, Co.

A, 316th Inf., A. E. F.; Private Walter D. Leiphart, 31st Co., 8th Bn., 155 Depot Brigade, Camp Lee, Va.; Private Willis P. Dietz, Co. C, 313th Inf., A. E. F.; Private David E. Leiphart, Co. K, 313th Inf., A. E. F.; Private Walter D. Kline, Co. K, 313th Inf., A. E. F.; Private Howard S. Paules, Bat. C, 4th Trench Mortar Bn., C. A. C., Camp Eustis, Va.; Private Melvin L. Gilbert, 36th Co., 9th Training Bn., 155th Depot Brigade, Camp Lee, Va.; Private Walter E. Leiphart, Instruction Camp, No. 2, Ft. Oglethorpe, Ga.; Private William H. Leber, Camp Lee; Private Elmer E. Leiphart, 301 Depot Bn., Camp Colt, Gettysburg, Pa.

Locust Grove—Private Roy A. McClane, late of Bat. F., 15th Field Artillery, A. E. F. (killed in action in France); Corporal Nevin O. Hoffman, Co. K, 7th Inf., A. E. F.; Private Albert F. Dettinger, Rahe's Army School, Co. 12, North, Kansas City, Mo."

IN MEMORIAM

Kreutz Creek Charge furnished two boys who made the supreme sacrifice, Private Roy A. McClane and Corporal Nevin O. Hoffman. These gallant young soldiers will ever be held in memory for their part in the great world war. Curiously enough, these two young men came from Locust Grove congregation, the smallest of the Charge. They were both members of the Locust Grove Sunday School. The account of their brief lives follows:

PRIVATE ROY ADAM McCLANE

The News, of September, 1918, contains the following:

"Private Roy Adam McClane, late of Battery F, 15th Field Artillery, American Expeditionary Forces, son of Mr. and Mrs. Samuel McClane, Locust Grove, was killed in action



PRIVATE ROY ADAM McCLANE

in France on June 25, 1918. Private McClane was a member of Locust Grove Sunday School and is the first one from this charge whose life has been given in the World War for democracy. Memorial services, largely attended, were held at Locust Grove Church by the pastor (Rev. Sando), on Sunday afternoon, August 25, 1918, at 2.15. Private McClane was aged 19 years, 7 months and 12 days. He was buried near the place where he fell."

The following additional details were furnished by Rev. Sando:

"Private McClane enlisted at York, Pa., soon after the United States had entered the World War. He received his training at a western army camp and was sent over seas with his organization. His commanding officer in a letter to his parents said that Private McClane had been helping to serve his gun during a night bombardment of the German lines. They had ceased firing about daybreak and he had lain down to sleep under a large tree. While lying asleep a large German shell exploded among the branches of the tree and he was struck by a piece of the shell and almost instantly killed. His body was buried near the place where he met his death, later being transferred to one of the American cemeteries from which it was brought to this country and interred in Mt. Zion Cemetery after funeral services in charge of Rev. Clark W. Heller. His commanding officer spoke of Private McClane as a faithful and efficient soldier."

CORPORAL NEVIN O. HOFFMAN

The News, of May, 1919, contains the following notice of the other young patriot who died on the fields of France:

"On Sunday afternoon, April 27th, at 2.15, Memorial services were conducted by the pastor (Rev. Sando) at Locust



CORPORAL NEVIN O. HOFFMAN

Grove Church in memory of Corporal Nevin O. Hoffman, late of Co. K, 7th Regiment Infantry, American Expeditionary Forces, France. Corporal Hoffman was wounded in action on October 4, 1918, and died on the way to a First aid station the same day. He was aged 20 years, 11 months, 13 days. The pastor preached a special sermon. The services were largely attended by the parents, brothers and sisters, as well as many relatives and friends of the deceased soldier. The body is buried in France."

The body of Corporal Hoffman was one of the last to reach his native land. *The News*, of June, 1922, Rev. Garrett, pastor, gives the following account of the funeral services:

CORPORAL HOFFMAN'S BURIAL

"The funeral services of Corporal Nevin O. Hoffman were conducted by the Pastor, Sunday, May 21. Short services were held at the home, near Stony Brook, at 1 o'clock. The funeral services were held in Mt. Zion Church, at 2 o'clock. . . . The pastor preached from John 12: 24, taking for his theme, "The Vicarious Life."

White Rose Post, Veterans of Foreign Wars, furnished the firing squad. Members of the American Legion acted as pall-bearers and escort, about 50 being in line.

The following is a brief history of Corporal Hoffman, who as a member of the Locust Grove Sunday School is one of our own gallant boys and we will be glad to preserve his record in *The News*.

He is the son of Mr. and Mrs. Robert H. Hoffman, Windsor Township. He enlisted July 17, 1917, and was sent to Gettysburg where he trained until November, 1917. He was then sent to Camp Merritt and then sailed for over seas.

He landed in France, April 22, 1918. Here he served six months until he was killed in the Argonne Forest, France.

From an official report the following is taken: "The enemy was shelling heavily and our companies suffered some casualties. Corporal Hoffman, in charge of his squad, was with Company K, advancing bravely in face of the heavy fire of the enemy. After a large shell exploded close by, Corporal Hoffman fell fatally wounded. He died about one-half hour later and was buried in the evening of October 4, 1918, directly behind the Catholic Church in Cierges, France. He was aged 20 years, 11 months and 13 days."

Corporal Hoffman served with Co. K, Seventh Infantry. He was one of the 2,000 in the last consignment of bodies brought from the battlefields of France. He, in all probability, is the last to be buried of his companions in arms, in York County, as his funeral services were delayed for at least a week.

CHAPTER IX

THE CHURCH RECORDS

Kreutz Creek Church can boast of the almost unbroken records of her treasurers back to 1769, when Heinrich Bahn was treasurer. The small receipt book, cuts of which can be seen on pages 144 and 148, has come down through a century and a half. It is in a remarkably fine state of preservation. It measures $6\frac{1}{4}$ inches by $3\frac{3}{4}$ inches and is bound in leather of two shades of brown, blocked out in artistic form. The paper is tough and rather coarse but with a smooth surface and takes ink readily. The first entry is dated March 27, 1769, and is receipted by W. Otterbein; the second is also receipted by Otterbein. Then from 1770 to 1784 the settlements are receipted by Daniel Wagner. These two men are the third and fourth pastors respectively of Kreutz Creek Church. From 1786 on to 1853, the treasurers sign the receipts and they are changed almost every year. After 1853 the entries cease in the little book, but begin in a larger record, which is the minutes of the Kreutz Creek Reformed Church, incorporated December 12, 1853. From this time on, each congregation had its own treasury. It is interesting to note how long the terms are that a number of the Reformed treasurers served. The following is the list: David Bahn (1854-58); Joseph Dietz (1859-92); Jonas Deisinger (1893-1901); Clarence L. Hauser (1901-08); W. Clarence Blessing (1909-18); William H. Dietz (1918 to the present time).

The secretary's records, unfortunately, are not so well preserved. No records have been found up to the present

of the Colonial period. The first record signed by the secretary is at the time of the incorporation of the church in 1854. But there is a stereotyped form which is followed almost verbatim through the years, as follows: "Agreeable to the notice given a meeting of the German Reformed Consistory was held in the church on the 28th day of April, 1855, for the purpose of settling church accounts and organizing." Then a list of those present is given, signed by the secretary and president. It would seem as if there were no other items of business, except in the case of building the new church, in 1860. From this time on there are records of the annual and special meetings of the Consistory down to the present day. The following is a list of the secretaries: Frederick Sultzbach (1855-58); Jacob Dietz (1858-74); Frederick L. Lehman (1874-94); no records are yet found of period (1894-1900); Harry S. Frey (1901-02); W. C. Blessing (1902-09); G. C. Blessing (1909-14); V. W. Fisher (1915); H. K. Dietz (1916 to the present).

As to Canadochly's records, there are communion and confirmation lists, going back to 1814-16. Then there is a break to 1833, from which year both the Reformed and Lutheran records are kept faithfully to 1871. It must be remembered that this period 1833-71 is covered by the pastorates of Revs. Daniel Ziegler, Reformed and Jonathan Oswald, Lutheran. These men began their pastorates about the same time and remained about forty years in the same charge and died about the same time—a remarkable coincidence. This volume of records is in the custody of the Lutherans and is a Union Record. In 1872, a new modern church register was started, which is in the possession of the Reformed congregation. The entries are for both churches and run from 1872 to 1907, the date of the separation of the

two congregations and entering into separate buildings. In the rear of this volume is a brief history of the two congregations, which is the basis of our account in this history. It is also the substance of Prof. Prowell's History of York County, bearing on Canadochly Church.

J. K. Leber was elected secretary and Ottis S. Paules, treasurer, May 10, 1911, and both held their office ever since. At present we have no records in modern days beyond 1896. The following served as treasurer for more than one year: R. A. Paules, 1894-95; Henry Dietz, 1896-98; Peter J. Gnau, 1898-1901; Jacob H. Leber, 1902-07; O. S. Paules, 1908 to present, with exception of 1909-10, when George W. Leber served.

There is an earlier record, written in German, going back to 1763, which is being translated by Dr. Hinke at the present time. But this record seems to be Lutheran records entirely. There is a corresponding Reformed Record, which would be of invaluable aid in bringing our Reformed history down to us of the present time. But until it is found we must content ourselves with what we have.

EVICTED GERMANS

Since this book has gone to press, we have gained some additional information which should have a place in this History. We therefore add it, at the end of the volume.

On September 27, 1924, a marker was unveiled, showing the location of the fort or block-house of Thomas Cresap, the leader of the "Maryland Intruders," who settled in that section March 16, 1730. The marker is located at Long Level, along the Susquehanna River, two miles east of East Prospect, on land now owned by Oscar J. Thomas, a son of

Clayton Thomas, and thus a spiritual son of Canadochly Reformed Church. The Cresap holding was called "Pleasant Garden."

In one of the addresses, delivered at the unveiling, by Attorney Robert C. Bair, of York, Pa., he showed that Cresap had driven forty-nine German families from that section and was about to sell the land thus illegally acquired, at Annapolis, Md., when his plan was frustrated by his arrest by the Pennsylvania authorities. What we are concerned with, however, is the list of names as given by Mr. Bair. This list appeared in the *York Dispatch* of September 27, 1924, and is as follows:

Do you inquire who these 49 Germans were?

Your ancestors, men of Cone-johela.

Hear the list; to which I have added dates of their arrival:

Arrived in America

Christian Crall.. Aug. 19, 1729

*Henry Libhart,

Jacob Huntsbecker,

Sept. 28, 1733

Mathusalem Griffith,

Michael Tanner, Sept. 30, 1727

Henry Stence... Aug. 27, 1733

*Martin Shultz... Sept. 11, 1731

*Jacob Welshover,

Sept. 11, 1731

Paul Springer,

Andreas Felixer,

Ulrich Whisler.. Aug. 28, 1733

Nicholas Bucher.. Oct. 16, 1727

Hans Steinman 1733

Conrad Strickler,

Casper Springler,

Sept. 18, 1727

Michael Walts,

Peter Kershner,

Reynard Kummer,

George Hans Baugher,

Frederick Leader,

Aug. 24, 1728

Michael Miller... Oct. 16, 1727

Martin Weigel . Aug. 11, 1732

Hans Henry Place,

Tobias Fry..... Sept. 18, 1727

Martin Fry,

Henry Steinman,

*Henry Bann (Bahn)..... 1731

Henry Smith.... Aug. 29, 1730

Jacob Landis,

Henry Kendrick,

Tobias Rudissilly,

Jacob Kreibeil.. Aug. 19, 1729

Philip Zeigler... Sept. 18, 1727

George Lowerman..... 1727

Martin Bower... Sept. 19, 1732

Michael Springler,
Jacob Singer,
Casper Craver,
Philip Krennel,
Michael Krennel,
Derick Pfleiger,
George Swope,

Thomas May,
Nicholas Brin,
Killiam Smith,
Martin Brunt,
Michael Allen,
Christian Enfers,
Nicholas Cone (Gohn).

Those marked with a star are members of Kreutz Creek Church. Up to this time we have been unable to further identify the list, in the absence of records to verify the same.

